

# ARABIC MADE EASY

By  
**Abul Hashim**

**KITAB BHAVAN**

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## Foreword

I have made critical study of the book. I am confident that a careful and intelligent study of the book would enable one to have a working knowledge of Arabic language in course of one year. I had been a professor of Arabic language and literature for thirty years and I am happy to find that the book is a valuable one. The book is unique in its presentation of the problems of Arabic grammar and composition. It contains examples illustrating application of grammatical rules and its various uses. The book deals with the basic principles of Arabic grammar and does not discuss subtleties of Arabic grammar which more often than not create confusion in the mind of the reader. I congratulate the author for his insight into principles of Arabic grammar and composition.

## Dedicated

to

**Field Marshal Mohammad Ayub Khan**

Dated, Dacca

The 20th June, 1999

Muhammad Arif Ahmad

(Shamsul Ulama)



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Dated, Dacca  
The 30th June, 1969

Mohammad Amin Abbasi  
( Shamsul Ulema )



## Author's Preface

The book is intended to help learn the Arabic language within the shortest possible time without the least interference with normal life and work. Thorough study of one lesson a week will give working knowledge of Arabic language in fifteen months. Each lesson must be mastered before the next lesson is studied.

Learning a foreign language requires a general idea of grammar. In this book the rules of grammar have been presented in the simplest forms with illustrations to make it easy to understand.

It is expected that the book will give a basic knowledge of Arabic language and will enable the readers to make further study of Arabic language and literature with the help of Arabic dictionary.

In spite of best efforts some obvious printing mistakes could not be avoided.

If the book fulfills its purpose the labour involved in preparing the book will be more than justified.

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# ORTHOGRAPHY

## THE ALPHABET

### الْحُرُوفُ الْهَجَائِيَّةُ

<i>The letter</i>	<i>Name of the letter</i>	<i>Sound of the letter</i>
•	Hamzatun	a
ا	Alifun	a
ب	ba-un	b
ت	ta-un	t as pronounced in French
ث	tha-un	th as in 'think'
ج	jee-mun	j
ح	ha-un	h ( guttural )
خ	kha-un	kh ( guttural )
د	da-lun	d
ذ	dha-lun	dh
ر	ra-un	r
ز	za-yun	z
س	see-nun	s
ش	shee-nun	sh
ص	swa-dun	sw
ض	dwa-dun	dw



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ط	twa-un	tw as pronounced in French
ظ	zwa-un	zw
ع	'ayn-un	a ( guttural )
غ	ghainun	gh ( guttural )
ف	fa-un	f
ق	qa-fun	q pronounced with back of the tongue touching the palate.
ك	ka-fun	k
ل	la-mun	l
م	mee-mun	m
ن	noo-nun	n
و	wa-un	w
ه	ha-un	h as in 'has'
ي	ya-un	y as in 'yes'.

### Vowel Points

### الْحَرَكَاتُ

There are three vowel points in Arabic ; they are :

Sign	Name	Sound
َ	fat-hatun	a as in 'bat'
ُ	dwamma'tun	u as in 'put'
ِ	kasratun	e as in England

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### Alphabets with Vowel points

أ	a	أ	u	إ	i
ب	ba	ب	bu	ب	bi
ت	ta	ت	tu	ت	ti
ث	tha	ث	thu	ث	thi
ج	ja	ج	ju	ج	ji
ح	ha	ح	hu	ح	hi
خ	kha, a as in 'all'	خ	khu	خ	khi
د	da	د	du	د	di
ذ	dha	ذ	dhu	ذ	dhi
ر	ra, a as in 'all'	ر	ru	ر	ri
ز	za	ز	zu	ز	zi
س	sa	س	su	س	si
ش	sha	ش	shu	ش	shi
ص	swa a as in 'all'	ص	swu	ص	swi
ض	dwa a as in 'all'	ض	dwu	ض	dwi
ط	twa, a as in 'all'	ط	twu	ط	twi



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ظ zwa a as in 'all'	و zwu	ظ zwi
ع a	و u	ع i
غ gha, a as in 'all'	غ ghu	غ ghi
ف fa	ف fu	ف fi
ق qa, a as in 'all'	ق qu	ق qi
ك ka	ك ku	ك i
ل la	ل lu	ل li
م ma	م mu	م mi
ن na	ن nu	ن ni
و wa	و wu	و wi
ه ha	ه hu	ه hi
ي ya	ي yu	ي yi

### Various forms of Alphabets

Alphabets have one form when they are in the beginning, one when in the middle and one when at the end.

beginning	middle	end
أ	ا	ا
ب	ب joined with letter	ب joined with letter
ت	ت	ت

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beginning	middle	end
ث	ث	ث
ج	ج	ج
ح	ح	ح
خ	خ	خ
د	د	د
ذ	ذ	ذ
ر	ر	ر
ز	ز	ز
س	س	س
ش	ش	ش
ص	ص	ص
ض	ض	ض
ط	ط	ط
ظ	ظ	ظ
ع	ع	ع
غ	غ	غ
ف	ف	ف
ق	ق	ق
ك	ك	ك
ل	ل	ل
م	م	م
ن	ن	ن
و	و	و
ه	ه	ه
ي	ي	ي



*Long Vowels*

( ا ) Alifun, ( و ) wa-un and ( ي ) ya-un are used for long vowels. Alifun is used to produce long vowel-sound of fat-hatun, wa-un is used to produce long vowel-sound of dwamma'tun and ya-un is used to produce long vowel-sound of kasratun.

An illustrative chart is given below :—

*Short Vowel*

ا 'a  
ب ba  
ت ta  
و 'u  
ب bu  
ت tu  
إ 'e  
ب be  
ت te

*Long Vowel*

آ aa  
بَا 'haa  
تَا taa  
وُو 'oo  
بُو boo  
تُو too  
ئِي 'ee  
بِي bee  
تِي tee

*Reading and Writing*

كَتَبَ Kataba      كُتِبَ Kutiba      قَاتَلَ qaatala  
يَقُومُ Yaqoomu      يَزِيدُ Yazeedu

*Some other Signs*

Besides fata-hatun, dwamma'tun and kasratun there are some other signs shown in the chart below :—

Name	Sign	Sound
Suk-unḥn	ـَ	أَب ab
Tashdeedun	ـِـ	أَب abba
Tanweenun	ـَـ , ـِـ , ـِـ	أَب aban, أَب abun, أَب abin

*Reading and Writing*

فَعَلَ fa la      فُعِلَ fu'la      فَعِلَ fe'la      فَعْلَ f'al  
فُعِلَ fu'al      فَعِلَ fe'al      فَعْلَ fa'ala      فَعْلَ fa'ula  
فُعِلَ fu'ela      فَعْلَ fa'aala      فَعِلَ fa'lin      فَعْلَ fa'oolu  
فَعْلَ fa'eela      أَب 'abun      أَب 'aban      أَب 'abin  
فَعْلَ fa'lun      فَعْلَ fa'lan



# Grammar and Composition

## Lesson 1

الاسم

In Arabic there are three أَجْزَاءُ الْكَلَامِ parts of speech. These are **اسم**, **فعل** and **حرف**. Arabic **اسم** includes English nouns, pronouns, adjectives, adverbs and some interjections. **فعل** is co-extensive with English verbs. All words besides **اسم** and **فعل** are **حرف** particles.

**اسم** may be either **نكرة** indefinite or **معرفة** definite. There are no definite and indefinite articles in Arabic. Indefiniteness of **اسم** is indicated by **تنوين** nunation and definiteness is indicated by **ال** prefixed to the word. **كتاب** a book. **قلم** a pen. **الكتاب** the book. **القلم** the pen. Since **اسم** cannot at the same time be **نكرة** and **معرفة**, **تنوين** and **ال** do not co-exist. **الكتاب**, **القلم** etc. are incorrect. **تنوين** is also used with proper names as **زيد**, **هند** etc.

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## Vocabulary

المفردات

**اسم** name.

**كتاب** a book.

**قلم** a pen.

**دواة** an inkpot.

**قرطاس** paper.

**ورقة** a leaf, a sheet of paper.

**حبر** ink.

**رجل** a man.

**امرأة** a woman.

**ولد** a boy, child.

**بنت** a girl.

**أسماء** names.

**كتب** books.

**أقلام** pens.

**دواي** inkpots.

**قراطيس** papers.

**أوراق** leaves, sheets of paper.

**مداد** ink.

**رجال** men.

**نساء** women.

**أولاد** boys, children.

**بنات** girls.

## Exercise

التمارين

(a) Translate into English :

**ولد** - **الرجال** - **قرطاس** - **الولد** - **النساء** -



(b) Translate into Arabic :

The ink. The girl. The woman. The children.  
The paper.

(c) Correct the following :

الولد - حبر - النساء - كتاب - الرجل -

### Key to Exercise

إجابة التمرين

(a) A boy. The man. Paper. The boy"

(b) العبر - البنت - المرأة - الأولاد - القراطيس

(c) الولد - حبر - النساء - كتاب - الرجل -

## LESSON 2

### Adjectives

اسم الصفة

In English we say 'a good boy'. An Arab would say 'a boy good'. In Arabic اسم qualified comes first and the

adjective comes next. ولد حسن a good boy, رجل جميل a

handsome man, بيت كبير a big house.

An adjective agrees with اسم it qualifies in definiteness.

If اسم qualified be نكرة then the adjective must also be

as نكرة If اسم qualified

be معرفة then the adjective must also be معرفة.

the good boy. الرجل الجميل the handsome man. البيت الكبير

the big house. But ولد الحسن, الولد حسن, رجل جميل

etc. are incorrect for the

adjectives must agree in definiteness with اسم they qualify.

The qualifying adjective is الصفة and اسم qualified is الموصوف.

To repeat, الصفة must agree with الموصوف in definiteness.

There are some qualities which are acquired and there are some qualities which are not acquired but inherent.

Qualities inherent are called الصفة المشبهة. حسن, جميل etc.

are الصفة المشبهة.



## المفردات

حسن good.	سيئ bad, evil.
جيد good.	ردي bad.
شرير naughty.	جميل handsome, beautiful.
وسيم handsome.	قبيح ugly.
كبير big.	صغير small.
ذكي intelligent.	غبي dull, stupid.
نشط diligent.	كسلان lazy.
جديد new.	قديم old.
طفل baby.	أطفال babies.
بيت house.	بيوت houses.
دار house.	دور houses.

## التمرين

(a) Translate into English :

ولد قبيح - طفل صغير - رجل نشيط - الولد الذكي - الطفل الصغير -  
البيت الجديد - الولد الشرير .

(b) Translate into Arabic :

A stupid boy. The old house. The intelligent baby.  
A new book. The lazy man. A bad boy.

(c) Re-write the following with حركات vowel points :

حبر ردي - القلم الجيد - كتاب جديد - بيت قديم -  
الورقة ( name of a person ) زيد

## إجابة التمرين

(a) An ugly boy. A small baby. A diligent man.  
The intelligent boy. The small child. The new house.  
The naughty boy.

(b) ولد غبي - البيت القديم - الطفل الذكي - كتاب جديد -  
رجل كسلان - ولد سيئ -

(c) حبر ردي - القلم الجيد - كتاب جديد - بيت قديم - زيد -  
الورقة

## LESSON 3

## Gender

## الجنس

In Arabic there are two genders. They are المذكر the  
masculine and المؤنث the feminine. There is no neuter gender  
in Arabic. The following categories of اسم are مؤنث and the  
rest are مذكر .



The Arabic letter (ة) is called التاء المربوطة. All اسم ending in التاء المربوطة are مؤنث. مؤنث حسن good, مؤنث حسنة good (feminine), مؤنث جميل beautiful, مؤنث جميلة beautiful (feminine), مؤنث نشيطة diligent (feminine), مؤنث ذكية intelligent (feminine) etc.

If however, اسم ending in التاء المربوطة clearly indicates a male it is مذكر and not مؤنث. (name of a man) is مذكر. مؤنث not ending in التاء المربوطة but clearly indicating a female is مؤنث and not مذكر. (name of a woman) is مؤنث and not مذكر. etc. are مؤنث and not مذكر.

All alphabets ا, ب, ت, ث are مؤنث. الحروف الهجائية are مؤنث. are مؤنث.

All parts of the body which are in pairs are مؤنث. عین مؤنث. مؤنث عین, مؤنث أذن ear, مؤنث يد hand, مؤنث رجل leg etc. are مؤنث.

Names of towns, cities and countries are مؤنث. بغداد, مؤنث. مؤنث بأكستان, مؤنث لاهور, مؤنث دمشق.

Some اسم according to common usage are مؤنث. Some of them are أرض earth, مؤنث شمس sun, مؤنث خمر wine, مؤنث نار fire, مؤنث دار house,

سما sky, مؤنث نفس soul, مؤنث self, مؤنث ريح wind, مؤنث سوق market, مؤنث دنيا world, مؤنث جهنم hell etc.

ا بنت حسنة must also agree with مؤنث in جنس. مؤنث بنت حسنة a good girl, مؤنث المرأة الذكية the intelligent woman, مؤنث دار كبيرة a big house, مؤنث الطفلة الصغيرة the small baby etc.

### الصفات

عين eye.	عيون eyes.	أذن ear.	آذان ears.
يد hand.	أيدي hands.	رجل leg.	أرجل legs.
قدم foot.	أقدام feet.	جارية girl.	جوار girls.
طويل long.	قصير short.	نظيف clean.	قذر dirty.

### التمارين

(a) Translate into English :

الجارية الجميلة - رجل طويل - البيت القصيرة - دار نظيفة - بيت قذر - ولد كسلان.

(b) Translate into Arabic :

A clean house (بيت). The dirty hand. A clean foot. The long leg. The dirty house (دار). A bad pen.



(c) Fill up the blanks :

بيت — ذكية — الجارية — الكبير — عين — جميلة

إجابة التمرين

(a) The beautiful girl. A long leg. The short girl. A clean house. A dirty house. A lazy boy. .

(b) بيت نظيف — اليد القذرة — قدم نظيفة — الرجل الطويلة —  
الدار القذرة — قلم ردي .

(c) بيت كبير — جارية ذكية — الجارية الشيطنة — البيت الكبير —  
عين جميلة — امرأة جميلة .

#### LESSON 4

الإضافة

In Arabic there are three <sup>حالة إعراب</sup> cases. <sup>مرفوع</sup> nominative, <sup>منصوب</sup> accusative and <sup>مجرور</sup> genitive. <sup>اسم</sup> bears case-sign

in its last letter. If <sup>اسم</sup> be <sup>مرفوع</sup> then <sup>حركة</sup> of its last letter is <sup>مرفوع</sup>. <sup>الكتاب</sup> and <sup>كتاب</sup> are <sup>مرفوع</sup> with or without <sup>ضمّة</sup> <sup>تنوين</sup>.

If <sup>اسم</sup> be <sup>منصوب</sup> then <sup>حركة</sup> of its last letter is <sup>فتحة</sup>.

with or without <sup>تنوين</sup>. <sup>الكتاب</sup> and <sup>كتاب</sup> are <sup>منصوب</sup>. If <sup>اسم</sup>

be <sup>مجرور</sup> then <sup>حركة</sup> of its last letter is <sup>كسرة</sup>, with or without <sup>تنوين</sup>. <sup>الكتاب</sup> and <sup>كتاب</sup> are <sup>مجرور</sup>.

Co-relation of two <sup>اسم</sup> as co-relation of two nouns in the

Possessive case in English is <sup>الأضافة</sup>. <sup>باب بيت</sup> a door of a house. This construction is <sup>الأضافة</sup>. <sup>اسم</sup> co-related is <sup>المضاف</sup>

and <sup>المضاف إليه</sup> to which it is co-related is <sup>اسم</sup>. In the example <sup>باب بيت</sup> 'a door of a house' <sup>باب</sup> is <sup>المضاف</sup> and

<sup>شعر امرأة</sup> hair of a woman. Here <sup>كتاب</sup> and <sup>بنت هند</sup> daughter of Hind. <sup>المضاف</sup> are <sup>المضاف إليه</sup> and <sup>زيد</sup> and <sup>امرأة</sup> are <sup>المضاف</sup>

never takes <sup>تنوين</sup> or <sup>ال</sup>. <sup>المضاف إليه</sup> is invariably <sup>مجرور</sup>.

<sup>الكتاب زيد</sup> or <sup>كتاب زيد</sup> are incorrect.

If <sup>المضاف</sup> be <sup>معرفة</sup> then <sup>المضاف إليه</sup> automatically becomes

<sup>باب البيت</sup> the door of the house. <sup>باب بيت</sup> a door of a house. <sup>معرفة</sup> house. <sup>باب البيت</sup> is incorrect. If the idea is to make <sup>المضاف</sup>,



and to make <sup>المضاف إليه</sup> <sup>نكرة</sup> <sup>نكرة</sup> then the construction will not be according to the rules of <sup>الإضافة</sup> but preposition 'ل' will be used. <sup>باب للبيت</sup> a door of the house. In this case, however <sup>باب</sup> and <sup>بيت</sup> will not be called <sup>المضاف</sup> and <sup>المضاف إليه</sup>. <sup>شعر للبنات</sup> a hair of the girl. <sup>كتاب لزيد</sup> a book of Zaid.

Sometimes <sup>اسم الصفة</sup> is co-related with its <sup>موصوف</sup> according to the rules of <sup>الإضافة</sup>. <sup>قبيح الشكل</sup> ugly of appearance. Here <sup>قبيح</sup> is <sup>الصفة</sup> and <sup>الشكل</sup> is <sup>الموصوف</sup> and they are co-related according to the rules of <sup>الإضافة</sup>. <sup>الشكل</sup> is <sup>المضاف</sup> and <sup>قبيح</sup> is <sup>الصفة</sup>. Co-relation of <sup>الصفة</sup> with its <sup>موصوف</sup> is called <sup>المضاف إليه</sup>. <sup>خبيث القلب</sup> of mischievous mind. <sup>إضافة الصفة إلى الموصوف</sup>. <sup>سريع الغضب</sup> quick in anger of good character. <sup>حسن الخلق</sup> i. e. short tempered. In these cases <sup>المضاف إليه</sup> is always <sup>المضاف</sup>. <sup>خبيث قلب</sup> is not correct. <sup>معرفة</sup>.

Nothing intervenes between <sup>المضاف</sup> and <sup>المضاف إليه</sup>. If

<sup>الصفة</sup> must be qualified by <sup>صفة</sup> then <sup>المضاف إليه</sup> or <sup>المضاف</sup> be placed after <sup>إليه</sup> and not in between <sup>المضاف</sup> and <sup>إليه</sup>. <sup>المضاف</sup> also agrees with its <sup>موصوف</sup> in <sup>حالة</sup> ( case ). Thus <sup>الصفة</sup> must agree with its <sup>موصوف</sup> in definiteness, gender and case. Whether a <sup>صفة</sup> qualifies <sup>المضاف</sup> or <sup>إليه</sup> must be determined by noticing with which <sup>الصفة</sup> agrees in definiteness, gender and case. <sup>بيت الرجل الحسن</sup> the house of the good man. Here <sup>الحسن</sup> agrees with <sup>المضاف إليه</sup> in definiteness, gender and case, and so it qualifies <sup>المضاف إليه</sup> and not <sup>المضاف</sup>. <sup>بنت الرجل</sup> is incorrect for nothing must come in between <sup>المضاف</sup> and <sup>إليه</sup>. <sup>الجميلة</sup> the beautiful daughter of the man. Here <sup>الجميلة</sup> agrees with <sup>المضاف إليه</sup> and not with <sup>المضاف</sup> and so it qualifies <sup>المضاف إليه</sup>. <sup>بنت الرجل</sup> is incorrect for nothing must come in between <sup>المضاف</sup> and <sup>إليه</sup>.

There are six <sup>أسماء الستة المكبرة</sup> known as <sup>أسماء</sup>. These are <sup>أب</sup>, <sup>أخ</sup>, <sup>أخ</sup>, <sup>أخ</sup>, <sup>أخ</sup>, <sup>أخ</sup> and <sup>أخ</sup>. When any of these words is <sup>المضاف</sup> in the nominative case then a 'و' is suffixed to it; since <sup>أخ</sup> and <sup>أخ</sup> have <sup>أخ</sup> at the end, no other <sup>أخ</sup> is needed.



فو was originally فَم ; if ميم is dropped فَم becomes فو. So we can say فَم زَيْد or فَو زَيْد mouth of Zaid. أَبُو زَيْد Zaid's father. أَبُو زَيْد is not correct. When any of these words is المضاف in the accusitive case an 'ا' is suffixed to it. أَبُو زَيْد Zaid's father (منصوب). أَبُو زَيْد is not correct. When any of these words is المضاف in the genitive case a 'ي' is suffixed to it. أَبِي زَيْد Zaid's father (مجرور). أَبِي زَيْد is not correct.

## المفردات

شعر hair.	أشعار hairs.
شكل physical appearance.	أشكال physical appearances.
خبث mischievous person.	خبثاء mischievous persons.
قلب mind, heart.	قلوب minds, hearts.
حسن goodness, beauty.	طيب good.
خلق character.	أخلاق good manners.
سريع quick.	غضب anger.
أب father.	آباء fathers.
أم mother.	أمهات mothers.

أخ brother.

إخوة brothers.

إخوان brethren.

أخت sister.

أخوات sisters.

ابن son.

أبناء sons.

وجه face.

وجوه faces.

## التمرين

(a) Translate into English :

أم هند - بنات زيد - جميل الشكل - شعر البنت الجميلة - شعر البنت الجميل - بيت للرجل -

(b) Translate into Arabic :

The big house of Zaid. Zaid's brother. Of good soul. Son of Zaid. The beautiful faced. The beautiful hair. Hind's beautiful house (دار).

(c) Correct the following :

أب زيد - الشعر بنت - البيت الكبير الرجل - قبيح وجه - البيت الرجل.



### الاجابة

(a) Hind's mother. Zaid's daughters. Of beautiful appearance. The hair of the girl. The hair of the beautiful girl. The beautiful hair of the girl. A house of the man.

(b) بيت زيد الكبير - اخو زيد - طيب النفس - ابن زيد - جميل الوجه - الشعر الجميل - دار هند الجميلة .

(c) ابو زيد - شعر البنت - بيت الرجل الكبير - قبيح الوجه - بيت الرجل .

### LESSON 5

#### الجملة الاسمية

A complete sentence is called الجملة المفيدة . The complete sentence is of two categories, namely, الجملة الفعلية and الجملة الاسمية . A sentence which begins with اسم is called الجملة الاسمية or the noun sentence. The subject of الجملة الاسمية is called المبتدأ and its predicate is called الخبر . There is no copula in

Arabic. زيد حسن Zaid is good, الرجل نشيط the man is diligent,

البنات ذكيات the girl is intelligent. In these examples زيد , الرجل

المبتدأ . الخبر ذكية and نشيط , حسن . المبتدأ البنات and

is generally معرفة and الخبر is generally نكرة . In the above

examples زيد , الرجل and البنات are معرفة and حسن , نشيط and

الرجل الحسن are نكرة . means a good man. means the good man.

بنات ذكيات means an intelligent girl.

البنات الذكيات means the intelligent girl. These are not complete

sentences. Here حسن , الحسنة , ذكية and الذكيات are الصفة and

الموصوف are البنات , بنت , الرجل , رجل .

الكلب أبيض the dog is also used to indicate جنس 'ال' .

is faithful. (ة) التاء المربوطة is sometimes used to indicate

unit of a class. شجرة tree as a class of plants. شجرة a

tree ; شجرة does not mean a tree. بقرة cow as a class of animals,

بقرة a cow.



## المفردات

شباك window.	شبايك windows.	نافذة window.
نوافذ windows.	مفتوح open.	مغلق closed, shut.
كلب dog.	كلاب dogs.	قط cat.
قطا cats.	هر cat.	هرة cats.
بقرة bovine kind.	بقرة a cow.	بقرات cows.
لبن milk.	حليب milk.	لحم meat.
حيوان animal.	حيوانات animals.	مفيد useful.
طعام food.	أطعمة foods.	لذيذ tasteful.

## التمرين

(a) Translate into English :

الكتاب الجديد - الكتاب جديد - البقرة حيوان - لبن البقرة -  
طعام لذيذ - حيوان مفيد -

(b) Translate into Arabic :

The cow is a useful animal. Beef is a tasteful food. The window is open. The door is closed. The closed door. The open window.

(c) Fill up the blanks :

زینب بنت - : لبن - مفید . طعام - . الكلب - أمين . قط - .

## الاجابة

(a) The new book. The book is new. The cow is an animal. Cow's milk. A tasteful food. A useful animal.

(b) البقرة حيوان مفيد - لحم البقر طعام لذيذ - الشباك مفتوح -

الباب مغلق - الباب المغلق - الشباك المفتوح -

(c) زینب بنت ذکية - لبن البقرة مفید - طعام لذيذ - الكلب حيوان

أمين - قط جميل -

## LESSON 6

العدد Number.

المثنى The dual.

There are three numbers in Arabic : مفرد Singular, مثنى Dual and جمع Plural. مثنى is constructed from مفرد by cutting off the case-ending and adding the suffix ان for the nominative and ين for the accusative and genitive cases : there is no تنوين.

When an اسم has the same form for the accusative and the genitive it may be called the oblique case. مثنى from عين is زينب بنت in the nominative case and عينين in the oblique case.



In the feminine التاء المفتوحة is changed into التاء المربوطة when the suffix is added. بِنْتَانِ (nominative) and بِنْتَيْنِ (oblique) are مثنى from بنت. خَادِمَتَانِ and خَادِمَتَيْنِ are مثنى from خَادِمَة a female servant ; here التاء المربوطة of خَادِمَة has been changed into التاء المفتوحة.

When عَيْنَا زَيْدِ is dropped. عَيْنَا زَيْدِ the two eyes of Zaid in the nominative case and عَيْنِي زَيْدِ the two eyes of Zaid in the oblique case. الموصوف must also agree with الموصوف in number ; if الموصوف be مثنى then الصفة must also be مثنى.

عَيْنَا الْبِنْتِ الْجَمِيلَتَانِ the two beautiful eyes of the girl.

عَيْنَا الْبِنْتِ الْجَمِيلَةِ the two eyes of the beautiful girl.

عَيْنَا الْبِنْتِ جَمِيلَتَانِ the two eyes of the girl are beautiful.

#### المفردات

قِطْعَةٌ a piece.	قِطْعٌ pieces.
خَادِمٌ a servant.	خَادِمٌ servants.
صَاحِبٌ companion, master.	أَصْحَابٌ companions, masters.

مُعَلِّمٌ a teacher.	مُعَلِّمُونَ teachers
تَلِمِيذٌ a pupil, a student.	تَلَامِيذٌ pupils, students.
مَدْرَسَةٌ a school.	مَدَارِسٌ schools.
مِفْتَاحٌ a key.	مِفْتَاحَاتٌ keys.
جَالِسٌ is sitting.	قَائِمٌ is standing.
مَهْدَبٌ well bred.	حَاضِرٌ is present.
نَائِمٌ is sleeping.	نَظِيفٌ clean.
مَشْغُولٌ busy.	وَسِخٌ dirty.

#### التمرين

(a) Translate into English :

قِطْعَتَا لَحْمٍ - يَدَا زَيْدٍ نَظِيفَتَانِ - الرَّجُلَانِ مَشْغُولَانِ - كِتَابَا التِّلْمِيذَيْنِ  
جَدِيدَانِ - بَيْتَا زَيْدٍ قَدِيمَانِ - زَيْدٌ حَاضِرٌ -

(b) Translate into Arabic :

The two girls are busy. The two intelligent female teachers of the girl are diligent. The two girl students of the school are sitting. The two boys are standing. Zaid is sleeping Zainab and Hind are sleeping.



(c) Correct the following :

عَيْنَانِ زَيْدٍ - قِطْعَتَانِ لَحْمٍ - يَدَا زَيْدٍ وَسِخٌ - زَيْنَبٌ وَ هِنْدٌ مَشْغُولَتَانِ -  
بَيْتَانِ كَبِيرَانِ - الصَّاحِبَانِ الْبَيْتِ رَجُلَانِ حَسَنَانِ -

## الْإِجَابَةُ

(a) Two pieces of meat. Zaid's two hands are clean. The two men are busy. Two books of the two students are new. Zaid's two houses are old. Zaid is present.

(b) الْبَيْتَانِ مَشْغُولَتَانِ - مَعْلِمَتَا الْبَيْتِ الذَّكِيَّتَانِ نَشِيطَتَانِ -  
تَلْمِيزَتَا الْمَدْرَسَةِ جَالِسَتَانِ - الْوَلَدَانِ قَائِمَانِ - زَيْدٌ نَائِمٌ - زَيْنَبٌ  
وَ هِنْدٌ نَائِمَتَانِ -

(c) عَيْنَا زَيْدٍ - قِطْعَتَا لَحْمٍ - يَدَا زَيْدٍ وَسِخَتَانِ - زَيْنَبٌ وَ هِنْدٌ مَشْغُولَتَانِ -  
بَيْتَانِ كَبِيرَانِ - صَاحِبَا الْبَيْتِ رَجُلَانِ حَسَنَانِ -

## LESSON 7

العدد Number

الجمع The Plural

Arabic plurals are of two kinds :

الجمع المكسر the broken plural and الجمع السالم the sound plural.  
الجمع السالم is constructed from مفرد by cutting off

the case-sign and adding the suffix وَنَ for the nominative and يَ for the oblique case. عَالِمُونَ from عَالِمٍ is in the nominative case and عَالِمِينَ in the oblique case. In

case of the feminine with التاء المربوطة, in addition to cutting off the case ending, التاء المربوطة is changed into التاء المفتوحة and an 'الف' is suffixed to the letter preceding ت. عَالِمَاتٌ from عَالِمَةٍ is in the nominative case and عَالِمَاتٍ in the oblique case. Generally

اسم proper nouns and اسم indicating a person having some quality has for its plural اسم. We have نَشِيطُونَ from عَالِمٌ, عَالِمُونَ from الجمع السالم. We have ذَكَيُونَ from ذَكَيٌ etc. Generally جمع of اسم ending in جَالِسَةٌ from جَالِسَاتٍ. We have جَالِسَاتٍ from الجمع السالم. These rules are not absolute.

When الجمع السالم is المضاف then 'ن' is dropped.

مُعَلِّمُو الْمَدْرَسَةِ the teachers of the school in the nominative case and مُعَلِّمِ الْمَدْرَسَةِ the teachers of the school in the



oblique case ; <sup>وَأَعْلَمُونَ</sup>المعلمون <sup>وَالْمَدْرَسَةِ</sup>and <sup>وَالْمَدْرَسَةِ</sup>المدرسة are not correct.

Given below is a chart showing <sup>وَأَعْلَمُونَ</sup>الجمع السالم and <sup>وَأَعْلَمُونَ</sup>مثنى , <sup>وَأَعْلَمُونَ</sup>مفرد.

	<sup>وَأَعْلَمُونَ</sup> جمع	<sup>وَأَعْلَمُونَ</sup> مثنى	<sup>وَأَعْلَمُونَ</sup> مفرد
Nom.	<sup>وَأَعْلَمُونَ</sup> فَاعِلُونَ	Nom. <sup>وَأَعْلَمُونَ</sup> فَاعِلَانِ	<sup>وَأَعْلَمُونَ</sup> مذكر فاعل
Obliq.	<sup>وَأَعْلَمُونَ</sup> فَاعِلَيْنِ	Obliq <sup>وَأَعْلَمُونَ</sup> فَاعِلَيْنِ	
Nom.	<sup>وَأَعْلَمُونَ</sup> فَاعِلَاتِ	Nom. <sup>وَأَعْلَمُونَ</sup> فَاعِلَتَانِ	<sup>وَأَعْلَمُونَ</sup> مؤنث فاعلة
Obliq.	<sup>وَأَعْلَمُونَ</sup> فَاعِلَاتِ	Obliq <sup>وَأَعْلَمُونَ</sup> فَاعِلَتَيْنِ	

### Broken Plural <sup>وَأَعْلَمُونَ</sup>الجمع المكسر

There are more than forty forms of <sup>وَأَعْلَمُونَ</sup>الجمع المكسر . There is no rule as to which form of <sup>وَأَعْلَمُونَ</sup>مفرد will have its plural in which form of <sup>وَأَعْلَمُونَ</sup>الجمع المكسر . So, plurals of this category must be learnt and memorised consulting dictionary. In the vocabulary <sup>وَأَعْلَمُونَ</sup>الجمع المكسر is mentioned. <sup>وَأَعْلَمُونَ</sup>فَعَال , <sup>وَأَعْلَمُونَ</sup>فَعُول , <sup>وَأَعْلَمُونَ</sup>أَفْعَال , <sup>وَأَعْلَمُونَ</sup>فَعْل , <sup>وَأَعْلَمُونَ</sup>أَفْعَل and <sup>وَأَعْلَمُونَ</sup>أَفْعَلَة are some of the common forms of

<sup>وَأَعْلَمُونَ</sup>قبر from <sup>وَأَعْلَمُونَ</sup>قبور , <sup>وَأَعْلَمُونَ</sup>صاحب from <sup>وَأَعْلَمُونَ</sup>أصحاب . <sup>وَأَعْلَمُونَ</sup>الجمع المكسر a tomb, <sup>وَأَعْلَمُونَ</sup>رجل from <sup>وَأَعْلَمُونَ</sup>رجال , <sup>وَأَعْلَمُونَ</sup>رسول from <sup>وَأَعْلَمُونَ</sup>رسل prophet, <sup>وَأَعْلَمُونَ</sup>أرجل from <sup>وَأَعْلَمُونَ</sup>رجل and <sup>وَأَعْلَمُونَ</sup>أرغفة from <sup>وَأَعْلَمُونَ</sup>رغيف a loaf.

There are some <sup>وَأَعْلَمُونَ</sup>اسم which have their plurals in both the forms. Plurals from <sup>وَأَعْلَمُونَ</sup>نَشِيط are <sup>وَأَعْلَمُونَ</sup>نَشِيطُونَ and <sup>وَأَعْلَمُونَ</sup>نَشَطَاءُ . Plurals of <sup>وَأَعْلَمُونَ</sup>قَبِيح are <sup>وَأَعْلَمُونَ</sup>قَبِيحُونَ and <sup>وَأَعْلَمُونَ</sup>قَبِيحَاءُ . From <sup>وَأَعْلَمُونَ</sup>جَارِيَة the plurals are <sup>وَأَعْلَمُونَ</sup>جَوَارِيَّات and <sup>وَأَعْلَمُونَ</sup>جَوَارٍ .

<sup>وَأَعْلَمُونَ</sup>الجمع المكسر of <sup>وَأَعْلَمُونَ</sup>الصفة is always <sup>وَأَعْلَمُونَ</sup>مؤنث . <sup>وَأَعْلَمُونَ</sup>الجمع المكسر may be singular feminine. <sup>وَأَعْلَمُونَ</sup>الرَّجَالُ الذَّكِيَّة and <sup>وَأَعْلَمُونَ</sup>الرَّجَالُ الذَّكِيُونَ are both correct. 'The men are intelligent' may also be translated as <sup>وَأَعْلَمُونَ</sup>الرَّجَالُ ذَكِيُونَ or <sup>وَأَعْلَمُونَ</sup>الرَّجَالُ ذَكِيَّة . <sup>وَأَعْلَمُونَ</sup>الجَارِيَّات ذَكِيَّات and <sup>وَأَعْلَمُونَ</sup>الجَوَارِي ذَكِيَّة are both correct.

### المفردات <sup>وَأَعْلَمُونَ</sup>

<sup>وَأَعْلَمُونَ</sup> ج good <sup>وَأَعْلَمُونَ</sup> حسن	<sup>وَأَعْلَمُونَ</sup> ج good <sup>وَأَعْلَمُونَ</sup> جيد
<sup>وَأَعْلَمُونَ</sup> ج bad <sup>وَأَعْلَمُونَ</sup> ردي	<sup>وَأَعْلَمُونَ</sup> ج <sup>وَأَعْلَمُونَ</sup> اردياء
<sup>وَأَعْلَمُونَ</sup> ج big <sup>وَأَعْلَمُونَ</sup> كبير	<sup>وَأَعْلَمُونَ</sup> ج small <sup>وَأَعْلَمُونَ</sup> صغير



## الاجابة

(a) The teachers of the school are present. The girls are sitting. The elders are sitting and the little ones are standing. The children are sleeping. The girl students of the school are intelligent and diligent. The learned men and learned women are good.

(b) الكتب الجديدة - البيوت القديمة جميلة - الاولاد

لاعبة - زينب ذاهبة - زيد و زينب جالسان - ايدي الاولاد  
قذرة -

(c) اصحاب البيت رجال مؤدبون - المعلمون حاضرون - تلاميذ

المدرسة اذكياء - ابناء زيد مهذبون - الرجال جالسون -

الكتب الجديدة .

## LESSON 8

## Prepositions

حروف الجر

Arabic prepositions govern اسم in the genitive case. In other words اسم governed by a preposition is always مجرور .

أغبياء ج dull غبي  
أذكياء ج intelligent ذكي  
كسالى لasy ج كسلان  
قدماء ج old قديم  
جديد new ج  
كلام, كلمات ج word كلمة  
is playing. لاعب  
Of good manners. مؤدب  
well bred. مهذب

## التمرين

(a) Translate into English :

معلمو المدرسة حاضرون - البنات جالسة - الكبار جالسون و  
الصغار قائمون - الاطفال نائمون - تلميذات المدرسة ذكيات و نسيطات -  
العالمون و العالمات طيبون -

(b) Translate into Arabic :

The books are new. The old houses are beautiful.  
The boys are playing. Zainab is going. Zaid and Zainab  
are sitting. The hands of the boys are dirty.

(c) Fill up the blanks -

اصحاب البيت رجال - المعلمون - المدرسة اذكياء .  
ابناء - مهذبون . جالسون . الجديدة .



This is why prepositions are called حروف الجر or particles of جر. The following is a complete list of حروف الجر.

الباء والتاء والكاف واللام وواو القسم ومنذ ومذ وخلا

و رب و جاشا ومن و عدا وفي و عن و على و حتى و إلى

منذ since, for, ل for, of, ك like, as, ب with, in, by, من except, حاشا except, خلا except, منذ (time), منذ (time).

عن away from, about, في in, about, عدا except, منذ since, for (time).

بالحجرة بالحجرة, بزيد with Zaid, إلى to, حتى till, untill, على on.

لزيد for, كزيد like Zaid, بالقلم by the pen, في الغرفة in the room.

وحاشا زيد, خلا زيد, منذ يومين for two days, من زيد or of Zaid.

من السوق from the market, عدا زيد mean 'except Zaid'.

عن البيت away from the house, في البيت in the house, من الناس of men.

إلى السوق to the market, على المنضدة on the table, من البيت from the house.

تالله, بالله, and و are used for oaths, ب market.

رب is used to indicate a quantity, والله mean 'by Allah'.

small or big. Whether it indicates a small quantity or a big quantity is known from the context. حرف الجر و as is used only for oath. و is also عطف conjunction meaning 'and'.

### المفردات

موائد	ج	مائدة	dining table	ج	مناضد	table	ج	منضدة
سرر	ج	سرير	bed	ج	كراسي	chair	ج	كرسي
		اليوم	to-day.	ج	أيام	day	ج	يوم
بساتين	ج	بستان	garden	ج	حدائق	garden	ج	حديقة
فواكه	ج	فاكهة	fruit	ج	أزهار	flower	ج	زهرة
		أثمار	fruit	ج	ثمر	fruit	ج	ثمر
		قليل	small in quantity or in number.		كثير	many, much.		كثير
سكر		سكر	sugar.		لبن	milk.		لبن
		حليب	milk.		شاي	tea.		شاي
مدن	ج	مدينة	city, town		قريب	near.		قريب
		بعيد	distant, far.					بعيد

### التمرين

(a) Translate into English :

الكتاب على المنضدة - زينب جالسة على الكرسي في الحجرة -



زيد في المدينة منذ يومين - في البستان كثير من أشجار الفواكه - في  
الشاي قليل من السكر - زينب ذاهبة إلى السوق - المدرسة قريبة من  
بيت زيد -

(b) Translate into Arabic :

There is food on the table. There is a little milk in the tea. The garden is far from the market. Zaid's mother is sleeping in the bed. The children are playing in the garden. On the table there is a new book.

(c) Re-write the following with حركات :

زينب و زيد جالسان في الحجرة - والله لزيد رجل خبيث - أبو بكر  
حاضر في البيت - في الدواة حبر - الرجل قبيح الوجه - في الدار كثير  
من الحجرات -

الإجابة

(a) The book is on the table. Zainab is sitting on the chair in the room. Zaid is in the city for two days. In the garden there are many fruit trees. In the tea there is a little sugar. Zainab is going to the market. The School is near Zaid's house.

(b) الطعام على المنضدة - في الشاي قليل من الحليب - البستان  
بعيد من السوق - أم زيد نائمة في السرير - الأولاد لاعبون في  
الحديقة - على المنضدة كتاب جديد -

زينب و زيد جالسان في الحجرة - والله لزيد رجل خبيث - (c)  
أبو بكر حاضر في البيت - في الدواة حبر - الرجل قبيح الوجه -  
في الدار كثير من الحجرات -

## LESSON 9

### Personal Pronouns

الضمائر

اسم has its number, gender, person and case. An اسم may be مذكر singular, مؤنث dual or جمع plural. It may be مذکر masculine or مؤنث feminine. It may be متكلم first person, the speaker ; حاضر second person, the present or غائب third person, the absent. It may be مرفوع nominative, منصوب accusative or مجرور genitive.



هو in the nominative case and singular number are  
 he, it ; أنت (مذكر) you ; أنت (مؤنث) she, it ; أنا I (common gender).  
 هو رجل حسن he is a good man.  
 أنت غني you are rich. هي امرأة جميلة she is a beautiful woman.  
 أنا فقير I am poor. أنت غنية you are rich.

الضمائر in the singular number and oblique case  
 are : هو him, his, it, its ; ها her, أنت (مذكر) you, yours ; كك you, yours (مؤنث) and ي me, my, mine.  
 من from him. كتابه his book. الكتاب له the book is his.  
 القلم لها I am going to her. أنا ذاهب إليها his.  
 منك from you. لها قلم she has a pen. pen is hers.  
 الكرسي لك I am sitting in your room. أنا جالس في حجرتك  
 بيتك to you, إليك the chair is yours or the chair is for you.  
 الشاي لك the tea is yours or the tea is for you.  
 لي كتاب I have a book. لي mine or for me. مني from me. إلى to me.

### Personal Pronouns in the Nominative Case

الضمائر في حالة الرفع

مفرد	مثنى	جمع
مذكر هو	هما	هم
مؤنث هي	هما	هن
مذكر أنت	أنتما	أنتم
مؤنث أنت	أنتما	أنتن
مذكر ومؤنث أنا	نحن	نحن
مذكر ومؤنث أنا	نحن	متكلم

### Personal Pronouns in the Oblique Case

الضمائر في حالات النصب والجر

مفرد	مثنى	جمع
مذكر هو	هما	هم
مؤنث هي	هما	هن
مذكر ك	كما	كم
مؤنث ك	كما	كن
مذكر ومؤنث ي	نا	نا
مذكر ومؤنث ي	نا	متكلم



When the preposition **لِ** is prefixed to personal pronouns it becomes **لِ** except in the first person singular. **لَهُ** he has, **لَهُمْ** they have, **لَكَ** you have etc. But **لِي** I have.

**مَا** what and **مَنْ** who are **اسم الاستفهام** interrogative pronouns.

**مَا** is used for things and **مَنْ** is used for persons. **مَا هُوَ** what is it? **هُوَ كِتَابٌ** it is a book. **أَنَا أَنْتَ مَنْ** who are you? **أَنَا أَبُو زَيْدٍ** I am Zaid's father.

**لِمَا هُوَ هُنَا** for what or why. **لِمَنْ** for whom or whose. **لِمَنْ الْكِتَابُ** whose is the book? why he is here?

**هُنَّ** and **هُمَا** when preceded by **هَـ** become **هِنَّ** and **هُمَا**. **إِلَيْهِمَا**, **إِلَيْهِ**, **بِهِ** etc. **إِلَيْهِمْ** (ي) **يَاءُ** or **كُسْرَاءُ**.

### المفردات

فَقِيرٌ poor ج	فَقْرَاءٌ	غَنِيٌّ rich ج	أَغْنِيَاءٌ ج
مَسْكِينٌ needy ج	مَسَاكِينٌ	يَتِيمٌ orphan ج	يَتَامَى ج
هَـ here.	هَـ there	كُوبٌ glass ج	أَكْوَابٌ ج
كُؤُسٌ wine cup ج	كُؤُسٌ	فَنَاجِينَ ج	فَنَاجِينَ ج

صَحْرٌ ج	صَحْرٌ ج	أَطْبَاقٌ plate ج	طَبَقٌ
ضَيْقٌ narrow.	وَسِعٌ wide, spacious.	دِيُوكٌ ج	دِيُوكٌ ج
نَعَمْ yes.	لَا no, not.	بَطٌ duck ج	بَطَةٌ

### التمرين

(a) Translate into English :

هَلْ لَهُ بَسْتَانٌ؟ نَعَمْ، لَهُ بَسْتَانٌ وَفِيهِ كَثِيرٌ مِنَ الْأَزْهَارِ - عَلَى الْمَائِدَةِ أَطْبَاقٌ وَفِيهَا طَعَامٌ لَذِيذٌ - أَبُو زَيْدٍ هُوَ رَجُلٌ غَنِيٌّ - لَكَ كُوبٌ مِنَ الْمَاءِ - هَلْ لِي فَنَاجَانٌ مِنَ الشَّاي؟ هُمْ كَسَالَى -

(b) Translate into Arabic :

The courtyard of my house is wide. Is your son an intellegent boy? No, he is dull. My daughter Zainab is a beautiful girl. The door of your house is open. Why he is standing?

(c) Re-write the following with حركات :

هُوَ نَائِمٌ فِي بَيْتِهِ - لَهُ فَنَاجَانٌ مِنَ الشَّاي - لِي حَدِيقَةٌ وَاسِعَةٌ - زَيْنَبٌ ذَاهِبَةٌ إِلَيْهِ - هُنَّ بَنَاتٌ نَشِيطَاتٌ - مِنْ مَنكُمُ عَالِمٌ؟



## الاجابة

(a) Has he a garden ? Yes, he has a garden and there are many flowers in it. There are on the table plates and in them are tasteful food. Father of Zaid, he is a rich man. For you is a glass of water. Is there for me a cup of tea? They are idle.

(b) صحن بيتي واسع - هل ابنك ولد ذكي ؟ لا، هو غبي - ابنتي

زينب هي بنت جميلة - باب بيتك مفتوح - لما هو قائم -

(c) هو نائم في بيته - له فنجان من الشاي - لي حديقة واسعة -

زينب ذاهبة إليه - هن بنات نشيطات - من منكم عالم ؟

## LESSON 10

## Demonstrative Pronouns

## أسماء الإشارة

إشارة means pointing out something with a finger. A demonstrative pronoun is called اسم الإشارة. اسم الإشارة is of two kinds : one for pointing out something distant and the other pointing out something near. The Arabic terms are

اسم الإشارة للبعيد and اسم الإشارة للقريب. The most common form of اسم الإشارة للقريب is ذا or هذا 'this' for the singular masculine and هذه 'this' for the singular feminine.

## أسماء الإشارة للقريب

مفرد	مثنى	جمع
هذا	هذان nom. هذين oblique هؤلاء	هؤلاء
هذه	هتان nom. هتين oblique هؤلاء	هؤلاء

The common form of اسم الإشارة للبعيد is ذلك 'that' for the singular masculine and تلك 'that' for the singular feminine.

## أسماء الإشارة للبعيد

مفرد	مثنى	جمع
ذلك	ذانك nom. ذينك oblique أولئك	أولئك
تلك	تانك nom. تينك oblique أولئك	أولئك



When something is pointed out that thing is then defined.

Therefore, the thing pointed out must be definite. <sup>ا</sup>هَذَا الْكِتَابُ

this book, <sup>ا</sup>هَذَانِ الْكِتَابَانِ these two books, <sup>ا</sup>مِنْ هَذَيْنِ الْكِتَابَيْنِ

from these two books, <sup>ا</sup>هَذِهِ الْبِنْتُ this girl, <sup>ا</sup>هَاتَانِ الْبِنَتَانِ these

two girls, <sup>ا</sup>ذَلِكَ الْكِتَابُ from these two girls, <sup>ا</sup>مِنْ هَاتَيْنِ الْبِنَتَيْنِ

that book, <sup>ا</sup>تِلْكَ الْبِنْتُ that those two books, <sup>ا</sup>ذَانِكَ الْكِتَابَانِ

girl, <sup>ا</sup>مِنْ تِلْكَ الْبِنَتَيْنِ those two girls and <sup>ا</sup>تَانِكَ الْبِنَتَانِ

those two girls. The thing pointed out by <sup>ا</sup>اسْمُ الْاِشَارَةِ is

called <sup>ا</sup>مِشَارٌ اِلَيْهِ.

Demonstrative pronouns in singular form has same form

for all cases. <sup>ا</sup>هَذَا الْكِتَابُ this book, <sup>ا</sup>مِنْ هَذَا الْكِتَابِ

this book, <sup>ا</sup>هَذِهِ الْبِنْتُ this girl, <sup>ا</sup>مِنْ هَذِهِ الْبِنْتِ

from this girl, <sup>ا</sup>ذَلِكَ الْكِتَابُ that book, <sup>ا</sup>مِنْ ذَلِكَ الْكِتَابِ

from that book, <sup>ا</sup>تِلْكَ الْبِنْتُ that girl and <sup>ا</sup>مِنْ تِلْكَ الْبِنْتِ

from that girl. <sup>ا</sup>هَؤُلَاءِ الرِّجَالُ and <sup>ا</sup>أُولَئِكَ

are used only for persons. <sup>ا</sup>هَؤُلَاءِ الرِّجَالُ these men, <sup>ا</sup>هَؤُلَاءِ النِّسَاءُ these women, <sup>ا</sup>أُولَئِكَ الرِّجَالُ

those men and <sup>ا</sup>أُولَئِكَ النِّسَاءُ those women.

If things pointed out be in the plural and be not persons then singular feminine of demonstrative pronouns

must be used. <sup>ا</sup>هَذِهِ الْكُتُبُ these books and <sup>ا</sup>تِلْكَ الْكُتُبُ those

books. Since <sup>ا</sup>الْجَمْعُ الْمَكْسَرُ or broken plurals are feminine

<sup>ا</sup>هَذِهِ الرِّجَالُ and <sup>ا</sup>هَؤُلَاءِ الرِّجَالُ are both correct. Similarly

<sup>ا</sup>تِلْكَ الرِّجَالُ and <sup>ا</sup>أُولَئِكَ الرِّجَالُ are both correct.

If <sup>ا</sup>اسْمُ pointed out has a pronominal suffix then the

demonstrative pronoun must come after it. <sup>ا</sup>كِتَابُكَ هَذَا جَيِّدٌ

this book of yours is good, <sup>ا</sup>هَذَا كِتَابُكَ جَيِّدٌ is not correct.

But <sup>ا</sup>كِتَابُكَ هَذَا and <sup>ا</sup>هَذَا كِتَابُكَ both means : this is your

book. <sup>ا</sup>بِنْتُكَ هَذِهِ that book of yours, <sup>ا</sup>ذَلِكَ كِتَابُكَ

this daughter of yours, <sup>ا</sup>بِنْتُكَ تِلْكَ that daughter of yours.

If an <sup>ا</sup>اسْمُ الْاِشَارَةِ be <sup>ا</sup>مَبْتَدَأُ of a sentence then its predicate

is generally <sup>ا</sup>نَكْرَةٌ. <sup>ا</sup>هَذَا كِتَابٌ this is a book, <sup>ا</sup>هَذِهِ بِنْتُ

this is a girl, <sup>ا</sup>ذَلِكَ كِتَابٌ that is a book and <sup>ا</sup>تِلْكَ بِنْتُ that is a girl.

If <sup>ا</sup>مِشَارٌ اِلَيْهِ as <sup>ا</sup>خَبَرٌ of a sentence be <sup>ا</sup>مَعْرِفَةٌ then a con-

fusion may arise as to whether <sup>ا</sup>مِشَارٌ اِلَيْهِ is <sup>ا</sup>خَبَرٌ of a sentence



or is a simple **مشار إليه** . **هذا الكتاب** means this book. Here **هذا الكتاب** is not **خبر** and **هذا** is not **مبتدأ** as **هذا الكتاب** is not a complete sentence. If **مشار إليه** be **خبر** of a sentence and be **معرفة** then, to avoid confusion, personal pronoun of the third person is put between the **مبتدأ** and **خبر** . **هذا هو الكتاب** . **خبر** . **مبتدأ** this is the book, **هذان هما الكتابان** these are the two books, **هذه هي البنت** this is the girl, **تلك هي البنت** that is the girl and **هذه هي الكتب** these are the books. **كتابك هذا** this book of yours. Here **كتابك** is **مشار إليه** placed before **الإشارة** . **مبتدأ** **هذا** means this is your book. Here **هذا** is **مبتدأ** and **كتابك** is **خبر** . **معرفة** **كتابك** but it does not create any confusion and so introducing a personal pronoun is not necessary.

In a simpler form ذَا is used for هَذَا and ذِهِ is used for

هذه . These forms are not, however, in common use.

أَي which ( masculine ) and أَيْتَة which ( feminine ) govern  
 in the genitive case. أَي رَجُلٍ which man. أَيْتَة بِنْتٍ which

girl. **أَيُّ** and **آيَةٌ** are treated as **اسْمٌ** and are declinable according to case. **أَيُّ كِتَابٍ لَكَ** which book is yours?  
**هَذَا مِنَ الْقُرْآنِ** this is from Al-Quran. **مِنْ أَيِّ كِتَابٍ هَذَا** from which book is this?

المفردات

فُـوْط	ج food	أَقْوَات .	سَمَك fish ج	أَسْمَاك .
نَهْر	ج river	أَنْهَار .	بَحْر sea ج	بِحَار .
بَلَد	ج city	بِلْدَان .	بِلَاد country, cities.	
عَمِيق	deep.		بَارِد cold.	
سَاخِن	hot.		حَار hot.	
عَبْد	male slave ج	عِبِيد male slaves,	عِبَاد slaves of Allah	
أُمّة	female slave ج	إِمَاء .	مَشْهُور famous.	

التمرين ٨ ٩

(a) Translate into English :

١- هَذَا سَمَكٌ - هَذِهِ أَسْمَاكُ النَّهْرِ - هَذَا السَّمَكُ - قُوَّتُكَ هَذَا -  
 ١- هَذَا قُوَّتُكَ - هَذِهِ الْأُمَّةُ - هَذِهِ هِيَ الْأُمَّةُ -



## (b) Translate into Arabic :

That man is a slave of the king. There is on the table your food. This is a glass of hot water. Which book is yours? Which woman is your mother? Which of them is your friend?

## (c) Answer the following questions in Arabic :

لِمَنْ هَذَا الْكِتَابُ ؟ هَلْ هَذَا الرَّجُلُ أَبُوكَ ؟ أَيْتُ بِنْتٍ مِنْ هَتَيْنِ  
الْبَنَتَيْنِ ابْنَتُكَ ؟ هَلِ الْبَيْتُ جَدِيدٌ ؟ هَلْ هَذِهِ الْأَسْمَاكُ مِنَ الْبَحْرِ ؟  
مَا اسْمُكَ ؟

## الْإِجَابَةُ

(a) This is fish. These are fishes of the river. This fish. This food of yours. This is your food. This female slave. This is the female slave.

(b) ذَلِكَ الرَّجُلُ هُوَ عَبْدُ الْمَلِكِ - هُنَاكَ قُوْتُكَ عَلَى الْمَائِدَةِ -  
هَذَا كُوْبٌ مِنَ الْمَاءِ السَّاخِنِ - أَيُّ كِتَابٍ لَكَ ؟ أَيْتُ امْرَأَةً  
أَمْكَ ؟ أَيُّهُمْ رَفِيقُ لَكَ :

(c) هَذَا الْكِتَابُ لَكَ - نَعَمْ هَذَا الرَّجُلُ أَبِي - هَذِهِ الْبِنْتُ هِيَ ابْنَتِي -  
لَا، الْبَيْتُ قَدِيمٌ - نَعَمْ هَذِهِ الْأَسْمَاكُ مِنَ الْبَحْرِ - اسْمِي عَبْدُ اللَّهِ -

## LESSON 11

## Electives

## اسْمُ التَّفْضِيلِ

اسْمُ التَّفْضِيلِ means giving preference to something. In terms of English grammar اسْمُ التَّفْضِيلِ means degrees of adjectives, comparative and superlative. The basic form of اسْمُ التَّفْضِيلِ is أَفْعَلٌ is أَفْعَلٌ good and أَحْسَنٌ better, جَمِيلٌ beautiful and أَجْمَلٌ more beautiful, كَبِيرٌ big and أَكْبَرٌ bigger, ذَكِيٌ intelligent and أَذْكِيٌ more intelligent, طَوِيلٌ tall and أَطْوَلٌ taller etc.

For comparative degree of adjective the form أَفْعَلٌ is used with the preposition مِنْ for all number and gender.

زَيْنَبُ أَجْمَلٌ مِنْ هِنْدٍ. Zaid is better than Bakr. زَيْنَبُ أَجْمَلٌ مِنْ هِنْدٍ. Zainab is more beautiful than Hind. بَيْتُ زَيْدٍ أَكْبَرُ مِنْ بَيْتِ بَكْرٍ. Zaid's house is bigger than Bakr's house.

تَلْمِيزَاتُ الْمَدْرَسَةِ أَذْكِيٌ مِنْ تَلَامِيذِ الْمَدْرَسَةِ the girl students of the school are more intelligent than the boy students of the school.

عُمَرُ أَطْوَلُ مِنْ عَلِيٍّ Umar is taller than Ali. That which is



مفضل عليه . preferred is مفضل and to which it is preferred is عليه .

In the examples زید , زينب , بيت زید , تلميذات المدرسة , and مفضل عليه are علي and بيت بكر , هند , بكر ; مفضل are عمر .

In superlative degree of adjectives relation between مفضل and مضاف is similar to the relation between مفضل عليه and مضاف when مفضل عليه is present. In superlative degree of adjective زيد احسن الرجال . معرفة and جمع مفضل عليه is always

Zaid is the best of men. If مفضل عليه be not present then زيد الاحسن . اسم التفضيل is prefixed to ال . Some are of opinion that here من كل شيء is omitted. According to them الله اكبر stands for الله اكبر من كل شيء . Allah is greater than everything or Allah is greatest of all things.

### اسم التفضيل

جمع		مثنى		مفرد	
oblique	nom	oblique	nom.		
أفعلين	أفعلون	أفعلين	أفعلان	أفعل	مذكر
فعليات	فعليات	فعلين	فعليان	فعل	مؤنث

زينب الحسنى Zainab is the best of women. زينب احسن النساء

Zainab the best. هما احسن الرجال they two are best of men. هم احسنو الرجال they are the best of men.

Zaid and Zainab are the best of persons. زيد و زينب احسن الاشخاص Zaid and Zainab are the two best.

We find an exception to this rule in الله اكبر Allah is the greatest. Here اكبر is used as superlative degree of without مفضل عليه and without the prefix ال . Some

are of opinion that here من كل شيء is omitted. According to them الله اكبر من كل شيء Allah is greater than everything or Allah is greatest of all things.

When the second and the third radical of an adjective are the same they are written as one with تشديد . Root

letters of شديد strong, severe are شدد on the measure أفعل its اسم التفضيل should have been أشدد but it is أشد . We have لذيد from ألد , قليل from أقل etc.



كِرِه . صَلَوَاتُ ج prayer صَلَاة . أَصَوَاتُ ج voice, sound صوت  
دَوَابُّ ج دَابَّةٌ disagreeable. beast of burden

الْتَمَرَيْنِ

(a) Translate into English :

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ - الْجَمَلُ أَطْوَلُ مِنَ الْحِصَانِ - الْفَرَسُ أَسْرَعُ  
الدَّوَابُّ - زَيْنَبُ جَمَلِي النِّسَاءِ - صَوْتُ الْحَمِيرِ أَكْرَهُ الْأَصْوَاتِ - زَيْنَبُ  
هِيَ الْحَسَنَى -

(b) Translate into Arabic :

Zainab is more intelligent than Hind. Which of the two is better? This is the best. Which of the two slave girls is more beautiful? Is it more tasteful than that? What is that? Who are those men?

(c) Correct the following :

الْحَيَاةُ الْآخِرَةُ أَطْوَلُ مِنَ الْحَيَاةِ الدُّنْيَا - زَيْنَبُ أَجْمَلُ النِّسَاءِ - زَيْنَبُ  
وَهِنْدُ حَسَنَى النِّسَاءِ - كِتَابَانِ زَيْدٍ أَحْسَنَانِ مِنْ كِتَابَيْنِ بَكْرٍ - بِنْتُهُ  
ذَكِيَّةٌ مِنْ بِنْتِ زَيْدٍ - لِمَنْ هَذَا الْكِتَابُ -

أَسْمُ التَّفْضِيلِ meaning good and bad are used as better or best and worse or worst respectively as the case may be.

زَيْدٌ خَيْرُ الرِّجَالِ Zaid is better than Bakr. زَيْدٌ خَيْرٌ مِنْ بَكْرٍ

Zaid is the best of men. زَيْدٌ شَرٌّ مِنْ بَكْرٍ Zaid is worse

than Bakr. زَيْدٌ شَرُّ النَّاسِ Zaid is the worst of men. خَيْرٌ

and شَرٌّ are used in the same way for all genders and numbers. زَيْنَبُ خَيْرٌ مِنْ هِنْدَ Zainab is better than Hind

زَيْنَبُ شَرٌّ مِنْ هِنْدَ Zainab is the best of women. زَيْنَبُ خَيْرُ النِّسَاءِ

Zainab is worse than Hind. زَيْنَبُ شَرُّ النِّسَاءِ Zainab is the worst of women.

المفردات

(أُخْرَى fem.) other آخر life. حَيَاةٌ . أَنْفٌ nose ج

سَرِيعٌ swift, سَرِيعٌ creation. خَلْقٌ sleep. نَوْمٌ the other life. الْآخِرَةُ .

فَرَسٌ . أَحْصَنَةُ ج horse حِصَانٌ . جِمَالٌ ج camel جَمَلٌ quick.

حَمِيرٌ ج ass حِمَارٌ . أَفْرَاسٌ ج horse, mare



الاجابة

(a) Prayer is better than sleep. The Camel is taller than the horse. The horse is the swiftest of the beasts of burden. Zainab is the most beautiful of women. Voice of an Ass is the most disagreeable of voices. Zainab is the best.

(b) زينب اذكى من هند - أيهما أحسن؟ هذا هو الأحسن -  
 أية الأمتين أجمل؟ هل هذا ألد من ذلك؟ ما ذلك؟ من هؤلاء الرجال؟

(c) حياة الآخرة أطول من حياة الدنيا - زينب جملي النساء -  
 زيد و هند حسنيا النساء - كتابا زيد أحسن من كتابي بكر - بنته  
 اذكى من بنت زيد - لمن هذه الكتب؟

LESSON 12

الالوان و أوصاف الجسم  
 Colours and bodily defects.

Words indicating colour and bodily defects are on the measure <sup>أفعل</sup>, from <sup>حمر</sup> redness we have <sup>أحمر</sup> red; from <sup>بياض</sup> whiteness we have <sup>أبيض</sup> plural <sup>بيض</sup> white, from <sup>سواد</sup> blackness we have <sup>أسود</sup> black, from <sup>خضرة</sup> greenness we have <sup>أخضر</sup> green, from <sup>زرقة</sup> blueness we have <sup>أزرق</sup> blue, from <sup>صفرة</sup> yellowness we have <sup>أصفر</sup> yellow, from <sup>بكم</sup> dumbness we have <sup>أبكم</sup> dumb, from <sup>صمم</sup> deafness we have <sup>أصم</sup> deaf, from <sup>عمى</sup> blindness we have <sup>أعمى</sup> blind, from <sup>عور</sup> blindness of one eye we have <sup>أعور</sup> blind of one eye and from <sup>عرج</sup> lameness we have <sup>أعرج</sup> lame. They are <sup>صفة</sup> and <sup>صفة</sup>. These are not <sup>اسم التفضيل</sup>. Like every other <sup>صفة</sup> these agree with their <sup>بوصوف</sup> in indefiniteness, number, gender and case. The following is a table of measure of <sup>أفعل</sup> indicating colour and bodily defects.



جمع		مثنى		مفرد	
oblique	nom.	oblique	nom.		
	فُعْلٌ	أَفْعَلَيْنِ	أَفْعَلَانِ	أَفْعَلٌ	مُذَكَّرٌ
فُعْلَاوَاتِ	فُعْلَاوَاتُ	فُعْلَاوَيْنِ	فُعْلَاوَانِ	فُعْلَاءُ	مُؤَنَّثٌ

When singular masculine and singular feminine of this type of adjectives are نَكْرَة they do not have تَنْوِين and in the genitive case they have فَتْحَة and not كَسْرَة as their case-sign. كِتَابٌ أَيْضٌ a white book. الْكِتَابُ الْأَيْضُ the white book. مِِنْ كِتَابٍ أَيْضٍ two white books. كِتَابَانِ أَيْضَانِ from a white book. الْوَرْدَةُ الْحُمْرَاءُ a red rose. الْوَرْدَاتُ الْحُمْرَاءُ the red roses. وَرْدَتَانِ حُمْرَاوَانِ two red roses. الْوَرْدَاتُ الْحُمْرَاوَاتُ the red roses. عَلَى وَرْدَةٍ حُمْرَاءٍ on a red rose. عَلَى وَرْدَتَيْنِ حُمْرَاوَيْنِ on two red roses. عَلَى وَرْدَاتٍ حُمْرَاوَاتٍ on red roses.

colour لون ج. fur أوبار ج وبر. hard, coarse. خشن.  
 silk حرير. brownness سمرة. brown أسمر. deafness طرش.  
 deaf أطرش. dumbness خرس. dumb أخرس. hunch-back أحذب.  
 breast صدر ج. wing جناح.

التمرين

هَرِي نُو نُو جَمِيلٌ جَدًّا - عَيْنَاهُ زَرْقَاوَانٍ - أَنْفُهُ أَحْمَرٌ - وَبَرَةٌ  
نَاعِمٌ كَالْحَرِيرِ - لَوْنُهُ أَسْوَدٌ - عَيْنَا الْبِنْتِ زَرْقَاوَانٍ - كَلْبِكَ ذَلِكَ  
أَبْيَضٌ - أَعْبُدِ الْأَسْوَدَ فِي الْحَجَرَةِ الْحُمْرَاءِ - لَوْنُ هَذَا الزَّهْرِ مَاهُو -  
لَهُ لَوْنَانِ أَزْرَقٌ وَ أَحْمَرٌ - أَوْرَاقُ الشَّجَرَةِ سَمْرَاءٌ - هَذَا الزَّهْرُ أَشَدُّ  
حُمْرَةً مِنْ ذَلِكَ الزَّهْرِ -

The colour of my dog is white. He is a lame man. Is she blind ? She is blind of one-eye. This bird has red breast and yellow wings. The book is on a red table. What is the colour of this flower ?



(c) Correct the following :

عَيْنَاهُ أَسْوَدَ - وَرْدَةٌ حُمْرَاءُ - هَذَا مِنْ كِتَابٍ أَحْمَرٍ - لَوْنُ قِطِّكَ  
أَحْمَرٌ - مِنَ الْكِتَابِ الْأَحْمَرِ - أَوْبَارُ الْقِطِّ حُمْرٌ -

## الْإِجَابَةُ

(a) My cat 'Nu Nu' is very beautiful. His eyes are blue. His nose is red. His fur is soft like silk. His colour is black. The eyes of the girl are blue. That dog of your's is white. The black slave is in the red room. What is the colour of this flower? It has two colours, blue and yellow. The leaves of the tree are brown. This flower is more red than that flower.

(b) لَوْنُ كَلْبِي أَبْيَضٌ - هُوَ رَجُلٌ أَعْرَجٌ - هَلْ هِيَ عَمِيَاءُ ؟  
هِيَ عَوْرَاءُ - لِهَذَا الطَّائِرِ صَدْرٌ أَحْمَرٌ وَ جَنَاحَانِ صَفْرَاوَانِ - الْكِتَابُ  
عَلَى مِئْضِدَةٍ حُمْرَاءُ - مَا لَوْنُ هَذِهِ الزَّهْرَةِ ؟

(c) عَيْنَاهُ سَوْدَاوَانِ - وَرْدَةٌ حُمْرَاءُ - هَذَا مِنْ كِتَابٍ أَحْمَرٍ -  
لَوْنُ قِطِّكَ أَحْمَرٌ - مِنَ الْكِتَابِ الْأَحْمَرِ - أَوْبَارُ الْقِطِّ حُمْرَاءُ -

## LESSON 13

## أَسْمَاءُ الظَّرْفِ

## Adverbs

أَسْمَاءُ الظَّرْفِ or adverbs are of two kinds. They are  
ظَرْفُ الْمَكَانِ adverb of place and ظَرْفُ الزَّمَانِ adverb of time.  
ظَرْفُ الْمَكَانِ is generally منصوب and it governs إِسْمٌ in the genitive  
case. ظَرْفُ الْمَكَانِ in common use are تَحْتَ under, below,  
فَوْقَ above, on, عِنْدَ beside, with, near, مَعَ with, حَوْلَ around,  
قُدَّامَ towards, أَمَامَ before, in front of, وَرَاءَ behind, قُدَّامَ  
before, in front of and بَيْنَ between. ظَرْفُ الزَّمَانِ in common use  
are قَبْلَ before and بَعْدَ after. ظَرْفٌ governed by إِسْمٌ  
and is مضافٌ is مضافٌ إِلَيْهِ.

هُوَ جَالِسٌ تَحْتَ الشَّجَرَةِ He is sitting under the tree.  
زَيْدٌ عِنْدَ الشَّجَرَةِ There is a bird on the tree. ظَرْفُ الشَّجَرَةِ طَائِرٌ



Zaid is near the tree. <sup>عِنْدِي</sup> كِتَابٌ I have a book.

مع زَيْدٍ كِتَابٌ Zaid is playing with Bakr. <sup>زَيْدٌ</sup> لَاعِبٌ مَعَ بَكْرٍ

Zaid has a book. <sup>حَوْلَ</sup> الْبَيْتِ جِدَارٌ There is a wall around

the house. <sup>أَنَا</sup> ذَاهِبٌ نَحْوَ السُّوقِ I am going towards the

market. <sup>زَيْدٌ</sup> قَائِمٌ أَمَامَ بَيْتِهِ Zaid is standing in front of his

house. <sup>الْكَلْبُ</sup> وَرَاءَ صَاحِبِهِ the dog is behind his master.

<sup>زَيْنَبٌ</sup> جَالِسَةٌ بَيْنَ أَبِيهَا وَ أُمِّهَا Zainab is sitting between her father and mother.

<sup>بَعْدَ</sup> مَوْتِهِ after his death. <sup>قَبْلَ</sup> مَوْتِهِ before his death.

Sometimes <sup>مُضَافٌ</sup> إِلَيْهِ of <sup>قَبْلَ</sup> and <sup>بَعْدَ</sup> is present. When

<sup>مُضَافٌ</sup> إِلَيْهِ is not present <sup>قَبْلَ</sup> and <sup>بَعْدَ</sup> become <sup>قَبْلَ</sup> and <sup>بَعْدَ</sup>.

In such cases they are invariable. <sup>مِنْ</sup> قَبْلُ from before.

<sup>مِنْ</sup> بَعْدُ afterwards.

### Vocatives

حُرُوفُ النِّدَاءِ

إِسْمُ <sup>حُرُوفُ</sup> النِّدَاءِ are <sup>أَيْتَهَا</sup> and <sup>يَا</sup> vocative particles.

addressed by <sup>حُرُوفُ</sup> النِّدَاءِ is called <sup>مُنَادَى</sup> or the addressed.

Thus <sup>يَا</sup> <sup>أَيْتَهَا</sup> <sup>الْمَلِكَةِ</sup> O, King ! <sup>يَا</sup> <sup>أَيْتَهَا</sup> <sup>الْمَلِكِ</sup> O, King ! and <sup>يَا</sup> <sup>أَيْتَهَا</sup> <sup>الْمَلِكَةِ</sup>

O, Queen ! In the above examples <sup>مَلِكِ</sup>, <sup>الْمَلِكِ</sup> and <sup>الْمَلِكَةِ</sup>

are <sup>مُنَادَى</sup> of <sup>يَا</sup> is <sup>مُضْمُومٌ</sup> ; it does not take <sup>تَنْوِينٌ</sup>

or <sup>يَا</sup> <sup>الْمَلِكِ</sup> or <sup>يَا</sup> <sup>مَلِكِ</sup> O, King ! <sup>أَلِ</sup> are not correct.

<sup>يَا</sup> is used both for <sup>مَذَكَّرٌ</sup> and <sup>مؤنثٌ</sup> . <sup>يَا</sup> <sup>وَلَدٌ</sup> O, boy and

<sup>يَا</sup> <sup>بِنْتٌ</sup> O, girl ! When <sup>مُنَادَى</sup> of <sup>يَا</sup> is <sup>مُضَافٌ</sup> then it is <sup>مَنْصُوبٌ</sup> .

<sup>يَا</sup> <sup>رَسُولَ</sup> <sup>اللَّهِ</sup> O, Prophet of Allah. Here <sup>رَسُولٌ</sup> is <sup>مُنَادَى</sup> of

<sup>يَا</sup> and it is <sup>مُضَافٌ</sup> . So it is <sup>مَنْصُوبٌ</sup> . <sup>يَا</sup> <sup>رَسُولَ</sup> <sup>اللَّهِ</sup> is not

correct. <sup>أَيْتَهَا</sup> of <sup>مُنَادَى</sup> and its feminine form <sup>أَيْتَهَا</sup> is

always defined by <sup>أَلِ</sup> . <sup>يَا</sup> <sup>أَيْتَهَا</sup> <sup>الْمَلِكِ</sup> O, King, <sup>يَا</sup> <sup>أَيْتَهَا</sup> <sup>الْمَلِكَةِ</sup>

O, Queen ! Since <sup>مُضَافٌ</sup> never takes <sup>تَنْوِينٌ</sup> or <sup>أَلِ</sup> and since



أَل is defined by أَيْتَهَا and أَيْهَا of مَنَادَى, it is clear that مَضَاف cannot be أَيْتَهَا and أَيْهَا of مَنَادَى. So أَيْهَا الْمَلِكِ الْحِجَازِ is not correct and in this case we must say يَا مَلِكِ الْحِجَازِ. أَيْتَهَا and أَيْهَا are also used with يَا for emphasis. يَا أَيْتَهَا الْمَلِكَةُ O, King and يَا أَيْهَا الْمَلِكُ O, Queen !

### المفردات

ملوك ج king ملك calling. جدار wall جدار. موجود. غائب where ? أين. رسل ج Prophet رسول. أعمال ج work عمل. أشغال ج work, business شغل. present. نجار carpenter. خياط tailor. جزار butcher. طبخ cook. حداد blacksmith. مطبخ kitchen ج. دكان shop ج. ثياب ج cloth ثوب. حوانيت ج shop حانوت. دكاكين سما. ثياب ج cloth ثوب. حوانيت ج shop حانوت. دكاكين. farmer. فلاح. سموات ج sky

### التمرين

(a) Translate into English :

أين زيد؟ هو قائم أمام بيته. من معه؟ معه أبوه. له حديقةان و بينهما نهر. طعامك عند الطباخ في المطبخ. القط نائم تحت المائدة. زيد غائب عن البيت منذ يومين.

(b) Translate into Arabic :

In the market there are many shops. This is butcher's shop and there is meat in it. Chairs and tables are in the shop of the carpenter. Zaid's clothes are with the tailor in the New Market. He is busy with his work. Is your father present in the house? Yes, he is in the house. There is a wall around the garden.

(c) Re-write the following with حركات.

له ما في السموات وما في الأرض. عند زيد كتاب جديد. يا أبا زيد أين أنت. أنا جالس تحت الشجرة في الحديقة. لماذا أنت ذاهب إلى السوق. ما عملك. هل عندك سمك. لا، عندي لحم.

### الاجابة

(a) Where is Zaid? He is standing in front of his house. Who is with him? With him is his father. He has two gardens and between them there is a river. Your food is with the cook in the kitchen. The cat is sleeping under the dining table. Zaid is absent from home for two days.



فِي السُّوقِ دُكَّائِينَ كَثِيرَةً - هَذَا حَانُوتُ الْجَزَارِ وَفِيهِ (b)  
لَحْمٌ - فِي دُكَّانِ النِّجَارِ كُرَاسٌ وَمَنَاضِدٌ - ثِيَابُ زَيْدٍ عِنْدَ الْخِيَّاطِ  
فِي السُّوقِ الْجَدِيدَةِ - هُوَ مَشْغُولٌ فِي شَغْلِهِ - هَلْ أَبُوكَ مَوْجُودٌ  
فِي الْبَيْتِ؟ نَعَمْ، هُوَ فِي الْبَيْتِ. حَوْلَ الْحَدِيقَةِ جِدَارٌ -

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ - عِنْدَ زَيْدٍ كِتَابٌ (c)  
جَدِيدٌ - يَا أَبَا زَيْدٍ أَيْنَ أَنْتَ - أَنَا جَالِسٌ تَحْتَ الشَّجَرَةِ فِي الْحَدِيقَةِ -  
لِمَاذَا أَنْتَ ذَاهِبٌ إِلَى السُّوقِ؟ مَا عَمَلُكَ؟ هَلْ عِنْدَكَ سَمَكٌ؟  
لَا، عِنْدِي لَحْمٌ -

## LESSON 14

إِنَّ and ذُو

ذُو means possessor of. ذُو is one of the الْأَسْمَاءُ السِّتَةُ الْمَكْبَرَةُ.  
مُضَافٌ إِلَيْهِ is used as مُضَافٌ and always has its  
ذُو agrees with ذُو means possessor of knowledge or learned.  
with اسمٌ related to it in number, gender and case.

ذُو			
مفرد	مثنى	جمع	
nom	nom	nom	oblique
ذُو	ذَوَانِ	ذَوُونَ	ذَوَيْنِ
ذَاتُ	ذَاتَانِ	ذَوَاتُ	ذَوَاتَيْنِ
ذَاتُ	ذَاتَانِ	ذَوَاتُ	ذَوَاتَيْنِ

هِيَ ذَاتُ عِلْمٍ she is a learned woman. هُوَ ذُو عِلْمٍ he is a learned man.  
هَذَا مِنْ رَجُلٍ ذِي عِلْمٍ this is from a learned



man. <sup>هَذَا مِنْ أَمْرَةٍ ذَاتِ عِلْمٍ</sup> this is from a learned woman.

<sup>وَهُمَا ذَوَا عِلْمٍ</sup> they two are learned. <sup>وَهُمَا ذَوَاتَا عِلْمٍ</sup> they two (fem.)

are learned. <sup>وَهُمْ ذَوُو عِلْمٍ</sup> they are learned. <sup>وَهُنَّ ذَوَاتُ عِلْمٍ</sup> they are (fem.) learned.

<sup>ذَاتُ الْيَمِينِ</sup> on the right side. <sup>يَمِينٌ</sup> right. <sup>ذَاتُ يَوْمٍ</sup> means one day. <sup>ذَاتُ يَوْمٍ</sup> on the right side.

<sup>أُولُو</sup> is also plural form of <sup>ذُو</sup>; in the oblique case it is <sup>أُولِي</sup>. <sup>أُولُو الْعِلْمِ</sup> means learned men. Its feminine form is <sup>أُولَاتُ</sup> in the nominative case and <sup>أُولَاتِ</sup> in the oblique case. <sup>رَحِمٌ</sup> means womb, their plural is <sup>أَرْحَامٌ</sup>. <sup>أُولُو الْأَرْحَامِ</sup> means kindreds.

<sup>إِنْ</sup> is a particle of emphasis <sup>حَرْفُ التَّأْكِيدِ</sup>. <sup>إِنْ</sup> governs <sup>الْمَبْدَأُ</sup> in the accusative case and <sup>الْخَبَرُ</sup> in the nominative case. <sup>إِنْ زَيْدًا عَالِمٌ</sup> Zaid is learned. <sup>إِنْ</sup> gives a slight emphasis which can not be translated in to other languages, but the emphasis is expressed by vocal emphasis. <sup>إِنْ زَيْدًا عَالِمٌ</sup>

can not be translated as verily Zaid is learned or surely Zaid is learned. For greater emphasis which can be translated into other languages the particle <sup>لَ</sup> is used with <sup>الْخَبَرُ</sup>. <sup>إِنَّ زَيْدًا لَعَالِمٌ</sup> Zaid is indeed learned. <sup>إِنْ زَيْدًا عَالِمٌ</sup> Zaid is learned.

### المفردات

<sup>خَسِرٌ</sup> loss. <sup>يَاسْمِينٌ</sup> jasmine. <sup>رَائِحَةٌ</sup> odour.

<sup>جَرَارٌ</sup> jar, water pot. <sup>أَيُّ</sup> that is.

<sup>أَوْ</sup> or. <sup>يَعْنِي</sup> it means. <sup>أَمْ</sup> or ( used for negative alternative ).

<sup>كِلَاهُمَا</sup> both of them. <sup>كِلْتَاهُمَا</sup> both (fem.) of them.

<sup>عَقْلٌ</sup> intelligence. <sup>عَاقِلٌ</sup> intelligent.

<sup>قَرْنٌ</sup> horn. <sup>قَرُونٌ</sup>

### التمييز

(a) Translate into English :

<sup>إِنَّ الْإِنْسَانَ لِفِي خَسِرٍ - هُوَ ذُو عِلْمٍ أَيْ هُوَ عَالِمٌ - الْوَرْدُ</sup>



والياسمين كلاًهما ذوا رائحة طيبة - أ أنت ذاهبة إلى السوق أم إلى بيتك - أ أنت ذاهب إلى الحديقة أم لا - في الدار بنتان كلاًهما جميلتان -

(b) Translate into Arabic :

Who are they two ? They are Zainab and Hind. Are both of them beautiful ? No, Zainab is beautiful and Hind is ugly. Hind is possessor of intelligence i.e., she is intelligent. Is Zaid's house big? Yes, Zaid's house is indeed big.

(c) Fill up the blanks :

زيد - علم - يعني - عالم - زيد و بكر - ذكيان - إنه -  
نشيط - البقرة حيوان و - ذات قرنين - أين - أ - غرفة -  
النوم أم - حجرة الطعام - أ زينب في البيت أم -

الأحابة

(a) Man is indeed in loss. He is possessor of knowledge i.e., he is learned. The rose and the jasmine, both of them possess nice odour. Are you going to the market or to your house ? Are you going to the garden or not ? There are in the house two girls, both of them are beautiful.

من هما - هما زينب و هند - هل كلاًهما جميلتان - (b)  
لا، زينب جميلة و هند قبيحة - هند ذات ذكاء أى هي ذكية -  
هل بيت زيد كبير - نعم، إن بيت زيد كبير -

زيد ذو علم - يعني هو عالم - زيد و بكر كلاًهما ذكيان - (c)  
إنه رجل نشيط - البقرة حيوان و هي ذات قرنين -  
أين زيد أ هو في غرفة النوم أم في حجرة الطعام -  
أ زينب في البيت أم لا -



اسم المبالغة و اسم التصغير

emphasizes or intensifies a quality good or bad possessed by a person. There are fifteen وزن or measures of اِسْمُ الْمُبَالِغَةِ . Of these فَعَالٌ , فَعَالَةٌ , فَعِيلٌ , فَعِيلَةٌ , فِعُولٌ and فِعُولَةٌ are in common use. عَلِيمٌ a learned man. عَلَامٌ a very learned man. عِلَامَةٌ a great learned man. سَكْرَانٌ are on the measure فَعَالٌ and فَعَالَةٌ respectively. سَكِرَ a drunken man. سَكِيرٌ a drunkard. This is on the measure فَعِيلٌ from the root سَكَرَ . صَادِقٌ truthful. صَدِيقٌ a very truthful man. This is also on the measure فَعِيلٌ . رَحِيمٌ very much merciful, عَلِيمٌ all knowing etc., are on the measures أَكُولٌ a glutton. كَاذِبٌ a liar and كَذُوبٌ a great

liar. <sup>فعل</sup>أَكُول and <sup>فعل</sup>كَذُوب are on the measure <sup>فعل</sup>فَعُول.

of علامة is used for emphasis and not to  
 indicate gender. علامة is used both for مؤنث and مذکر.  
 هو رجل علامة he is a great learned man. هي امرأة علامة  
 she is a great learned woman.

or the diminutive is used to express endearment  
 or contempt. اسم التصغير is constructed on their أوزن measures  
 فعليل and فعيل . كلب a dog. كليب a small dog.  
 فعيل . عبد a slave, عبيد a humble  
 slave. طفيل a small baby. طفيل a small baby. عقرب a scorpion,  
 عقيرب is on the measure عقيرب a small scorpion.  
 عصفير is on the measure عصفور a small sparrow, عصفير a small sparrow.  
 If an اسم has a feminine ending then  
 is attached to its diminutive. قلعة a fortress,  
 قلعة a small fortress.

وَأَخِي is أَخُ , from أَبُ is أُمِّي , from اسم التصغير



بنية is بنت or ابنة from بنى is ابن from أخية is أخت .

The form فَعُول is often used with proper names to express endearment e. g., فاطمة from فطوم name of woman, عبد الله from عبود name of a man and عبد القادر from قدور name of a person.

### المفردات

صَادِق . سَكَارَى ج drunk سَكَرَان . أَوْزَان ج weight وزن  
truthful. كَاذِب liar عقارب ج scorpion عَقْرَب . عَصَافِير ج  
sparrow عصفور . نِعَم ج favour, benefit نِعْمَة . أَقَارِب ج relations . عَصَافِير ج  
ميادين ج field, open space مِيْدَان . قِلَاع ج fortress قلعة  
برتقال تفاح . لَوْنُهُ أَسْوَد . لَهُ بَيْتٌ فَوْقَ جَبَلٍ . جِهَال ج mountain, hill جبل  
residence مَنَزَل . أَعْنَاب ج grape عَنَب . orange .  
lamp, candle قَنَدِيل . بَلَابِل ج nightingale بَلْبَل . منازل ج  
in fact . فَعْلَا . قَنَادِيل ج

### التمرين

(a) Translate into English :—

يَا بَنِي إِلَى أَيْنَ أَنْتَ ذَاهِبٌ - يَا أَبَتِي أَنَا ذَاهِبٌ إِلَى الْمِيدَانِ -  
الْأَقَارِبُ عَقَارِبُ - الْفَوَاكِهُ نِعْمَةٌ مِنْ أَنْعَمِ اللَّهِ - الْبَلَحُ وَالْأَعْنَبُ  
وَالْمَوْزُ أَلَذُّ الْفَوَاكِهِ - أَبُو مَنْ هُوَ -

(b) Translate into Arabic :

Your small dog is very beautiful. Its colour is black. He has a house on a hill. Zainab is a great learned woman. He is, infact a drunkard. The Red Sea is a deep sea. The nightingale is a bird of good voice.

(c) Construct اسم التصغير from the following words :

هر - بحر - منزل - بلبل - قنديل - مفتاح -

### الاجابة

(a) O' my little son ! where are you going ? O' my father ! I am going to the field. Relations are scorpions. Fruits are of the benefits of Allah. The date, the grape, and the plantain are the most tasteful of fruits. Whose father is he ?

(b) كليبك جميل جدا - لونه أسود - له بيت فوق جبل -

زينب علامة - إنه سيكير فعلا - البحر الأحمر عميق - البلبل طائر حسن الصوت -

(c) هرير - بحير - منيزل - بليليل - قندييل - مفتيح -



## LESSON 16

### Numerals

أَسْمَاءُ الْعَدَدِ

In Arabic there is one rule for one and two, and there are other rules for three to ten, eleven to nineteen, twenty to ninety nine, for hundred and for thousand.

The following is the table of numerals from one to ten :

مؤنث	مذكر	مؤنث	مذكر
وَاحِدَةٌ	وَاحِدٌ	وَاحِدَةٌ	وَاحِدٌ
ثَلَاثٌ	ثَلَاثَةٌ	ثَلَاثٌ	ثَلَاثَةٌ
أَرْبَعٌ	أَرْبَعَةٌ	أَرْبَعٌ	أَرْبَعَةٌ
خَمْسَةٌ	خَمْسَةٌ	خَمْسَةٌ	خَمْسَةٌ
سِتَّةٌ	سِتَّةٌ	سِتَّةٌ	سِتَّةٌ
سَبْعَةٌ	سَبْعَةٌ	سَبْعَةٌ	سَبْعَةٌ
ثَمَانِيَةٌ	ثَمَانِيَةٌ	ثَمَانِيَةٌ	ثَمَانِيَةٌ
تِسْعَةٌ	تِسْعَةٌ	تِسْعَةٌ	تِسْعَةٌ
عَشْرَةٌ	عَشْرَةٌ	عَشْرَةٌ	عَشْرَةٌ

Numerals one and two come after the thing enumerated and they agree in gender and case with the thing enumerated.

رَجُلَانِ اثْنَانِ one man. امْرَأَةٌ وَاحِدَةٌ one woman.

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two men. امْرَأَتَانِ اثْنَتَانِ or امْرَأَتَانِ اثْنَتَانِ two women. Since

in Arabic there is a singular and dual form of every اسم

these are used for mentioning number one and two. Thus

instead of رَجُلٌ وَاحِدٌ we generally say رَجُلٌ and instead of

رَجُلَانِ اثْنَانِ we simply say رَجُلَانِ. But sometimes for emphasis

the number is also mentioned. When we say رَجُلَانِ اثْنَانِ

we lay emphasis on the numeral اثْنَانِ.

While counting three to ten the numeral comes first and the thing enumerated comes next in its plural form and

is always مجرور. In these cases if the مفرد of the thing

enumerated be مؤنث then the numeral must be مؤنث

If the مفرد of the thing enumerated be مؤنث then the

numeral must be مؤنث. ثَلَاثُ نِسَاءٍ three women. ثَلَاثُ رِجَالٍ three men.

three women. In the first example مفرد of the thing enumerated

is رَجُلٌ which is masculine ; so the number is in the

feminine. In the second example the مفرد of the thing

enumerated is امْرَأَةٌ which is مؤنث ; so the number is in



the masculine gender. We have <sup>أَرْبَعَةُ</sup>رِجَالٍ , <sup>أَرْبَعُ</sup>نِسَاءٍ , etc. <sup>خَمْسَةُ</sup>رِجَالٍ , <sup>خَمْسُ</sup>نِسَاءٍ , etc.

These numbers are like every other <sup>إِعْرَابِ</sup> subject to <sup>اسْمِ</sup> variation, according to their cases. One man in the nominative case will be <sup>وَاحِدٌ</sup>رَجُلٌ and two men will be <sup>اِثْنَانِ</sup>رَجُلَانِ. If the numerals are mentioned in the accusative case they shall be <sup>وَاحِدًا</sup>رَجُلًا and <sup>اِثْنَيْنِ</sup>رَجُلَيْنِ. In the genitive case they shall be <sup>وَاحِدٍ</sup>رَجُلٍ and <sup>اِثْنَيْنِ</sup>رَجُلَيْنِ. From three to ten, the case sign is borne by the numeral, for the thing enumerated is always <sup>مَجْرُورٌ</sup>مَجْرُورٌ. Three men in the nominative case will be <sup>ثَلَاثَةُ</sup>رِجَالٍ , in the accusative case it will be <sup>ثَلَاثَةً</sup>رِجَالًا and in the genitive case <sup>ثَلَاثَةِ</sup>رِجَالٍ.

When the thing enumerated is definite, two constructions are possible <sup>الْثَلَاثَةُ</sup>الْثَلَاثَةُ or <sup>ثَلَاثَةُ الرِّجَالِ</sup>ثَلَاثَةُ الرِّجَالِ the three men.

For things enumerated <sup>ثَمَانِ</sup>eight becomes <sup>ثَمَانِي</sup> in the nominative case, <sup>ثَمَانِي</sup> in the accusative case and <sup>ثَمَانِي</sup> in

the genitive case. <sup>ثَمَانِي</sup>رِجَالٍ , <sup>ثَمَانِي</sup>رِجَالٍ , <sup>ثَمَانِي</sup>رِجَالٍ in the nominative, accusative and genitive cases respectively.

For some undefined number between three and ten the word <sup>بِضْعَةٍ</sup>بِضْعَةٍ or <sup>بِضْعٍ</sup>بِضْعٍ is used. <sup>بِضْعَةُ</sup>رِجَالٍ means a few men between three and ten ; <sup>بِضْعُ</sup>نِسَاءٍ means a few women between the number three and ten.

<sup>كَمْ</sup>كَمْ when used as an interrogative means "how many" or "how much." The noun following it is <sup>مَفْرُودٌ</sup>مَفْرُودٌ and <sup>كَمْ</sup>كَمْ لَبَنًا how much milk, <sup>كَمْ</sup>كَمْ رِجَالًا how many men, <sup>مَنْصُوبٌ</sup>مَنْصُوبٌ.

### المفردات

ج <sup>نَمْرٌ</sup>نَمْرٌ . <sup>ثَعَالِبٌ</sup>ثَعَالِبٌ ج <sup>فُكْ</sup>فُكْ . <sup>أَسَدٌ</sup>أَسَدٌ , <sup>أَسَدٌ</sup>أَسَدٌ ج <sup>لِيُون</sup>لِيُون .  
ج <sup>ذئبٌ</sup>ذئبٌ . <sup>دِبَّةٌ</sup>دِبَّةٌ ج <sup>دُبٌ</sup>دُبٌ . <sup>أَفِيَالٌ</sup>أَفِيَالٌ ج <sup>فِيلٌ</sup>فِيلٌ . <sup>نَمُورٌ</sup>نَمُورٌ .  
ج <sup>حَمِيَّةٌ</sup>حَمِيَّةٌ . <sup>أَرَانِبٌ</sup>أَرَانِبٌ ج <sup>أَرْنَبٌ</sup>أَرْنَبٌ . <sup>ظَبَاءٌ</sup>ظَبَاءٌ ج <sup>ظَبِيٌّ</sup>ظَبِيٌّ . <sup>ذئَابٌ</sup>ذئَابٌ .  
ج <sup>غُرَبَانٌ</sup>غُرَبَانٌ ج <sup>غُرَابٌ</sup>غُرَابٌ . <sup>ضَفَادِعٌ</sup>ضَفَادِعٌ ج <sup>ضَفْدَعٌ</sup>ضَفْدَعٌ . <sup>حَيَاتٌ</sup>حَيَاتٌ ج <sup>سَنَكٌ</sup>سَنَكٌ .  
ج <sup>شَاطِرٌ</sup>شَاطِرٌ . <sup>حَمَائِمٌ</sup>حَمَائِمٌ ج <sup>حَمَامٌ</sup>حَمَامٌ . <sup>غَابٌ</sup>غَابٌ ج <sup>غَابَةٌ</sup>غَابَةٌ .  
ج <sup>شَطَارٌ</sup>شَطَارٌ .



## الْأَجَابَةُ

(a) How many men are there in the room ? There are two men in the room. There are many lions in the forest. There are three crows on the tree. The fox is a very cunning animal. How much milk is in the tea ? There is a little milk in the tea.

(b) أَمَامِي ثَلَاثَةُ نِسَاءٍ - لَحْمُ الْحَمَامِ طَعَامٌ لَذِيذٌ - فِي هَذِهِ الْغَابَةِ (b)  
عَشْرَةُ أَفْيَالٍ - فِي الْحَجَرَةِ بَضْعَةُ كُرَاسٍ - كَمْ رَغِيْفًا عِنْدَكَ ؟

(c) فِي الدَّارِ خَمْسَةُ رِجَالٍ - هَذِهِ الدَّجَاجَةُ أَكْبَرُ مِنْ هَذَا الدِّيَكِ -  
هَذِهِ الْمَرْأَةُ عَمِيَاءٌ - ابْنُكَ وَلَدٌ جَمِيلٌ - بَضْعَةُ رِجَالٍ جَالِسُونَ  
فِي الْمِيْدَانِ - أَنَا ذَاهِبَةٌ إِلَى دَارِ فِيهَا تِسْعَةُ رِجَالٍ -

## الْتَمَرِيْن

(a) Translate into English :

كَمْ رَجُلًا فِي الْحَجَرَةِ ؟ فِي الْحَجَرَةِ رَجُلَانِ - فِي الْغَابَةِ كَثِيرٌ مِنَ الْأُسْدِ -  
فَوْقَ الشَّجَرَةِ ثَلَاثَةُ غُرَبَانٍ - الثَّعْلَبُ حَيَوَانٌ شَاطِرٌ جِدًّا - كَمْ حَلِيبًا  
فِي الشَّاي ؟ فِي الشَّاي قَلِيلٌ مِنَ الْحَلِيبِ -

(b) Translate into Arabic :

There are three women before me. Flesh of pigeon is a tasteful food. There are ten elephants in this forest. There are a few chairs in the room. How many loaves have you ?

(c) Reconstruct the following sentences using مَذْكُرٌ

مَذْكُرٌ for مؤنث and مؤنث for مؤنث .

فِي الْبَيْتِ خَمْسُ نِسَاءٍ - هَذَا الدِّيَكُ أَكْبَرُ مِنْ هَذِهِ الدَّجَاجَةِ -  
هَذَا الرَّجُلُ أَعْمَى - ابْنُكَ جَمِيلٌ - بَضْعُ نِسَاءٍ جَالِسَاتٌ فِي الْمِيْدَانِ -  
أَنَا ذَاهِبٌ إِلَى بَيْتٍ فِيهِ تِسْعُ نِسَاءٍ -



## LESSON 17

## Numerals

أَسْمَاءُ الْغَدَدِ

( Eleven to Nineteen )

مذكر	مؤنث
Eleven	١١ إحدى عشرة
Twelve	١٢ اثنتا عشرة
Thirteen	١٣ ثلاث عشرة
Fourteen	١٤ أربع عشرة
Fifteen	١٥ خمس عشرة
Sixteen	١٦ ست عشرة
Seventeen	١٧ سبع عشرة
Eighteen	١٨ ثمان عشرة
Nineteen	١٩ تسع عشرة

From eleven to nineteen the thing enumerated is always  
 مفرد and منصوب with تنوين. We say <sup>و</sup>أحد <sup>و</sup>عشر <sup>و</sup>رجلاً and  
 not <sup>و</sup>أحد <sup>و</sup>عشر <sup>و</sup>رجال.

The numerals eleven and twelve agree in gender with  
 the thing enumerated: <sup>و</sup>أحد <sup>و</sup>عشر <sup>و</sup>رجلاً eleven men.  
<sup>و</sup>اثنتا <sup>و</sup>عشر <sup>و</sup>رجلاً twelve men. <sup>و</sup>أحدى <sup>و</sup>عشرة <sup>و</sup>امراة eleven women.  
<sup>و</sup>اثنتا <sup>و</sup>عشرة <sup>و</sup>امراة twelve women.

From number thirteen to nineteen if the thing enumerated be masculine the number shall be feminine.  
<sup>و</sup>ثلاثة <sup>و</sup>عشر <sup>و</sup>رجلاً thirteen men. If the thing enumerated be  
 feminine the number shall be masculine. <sup>و</sup>ثلاث <sup>و</sup>عشرة <sup>و</sup>امراة thirteen women. The first part of number twelve namely,  
<sup>و</sup>اثنا is subject to <sup>و</sup>إعراب variation according to case ; <sup>و</sup>اثنا  
 and <sup>و</sup>اثنتى are in the nominative case. <sup>و</sup>اثنى and <sup>و</sup>اثنتى are in the oblique case. <sup>و</sup>إلى <sup>و</sup>اثنى <sup>و</sup>عشر <sup>و</sup>رجلاً to twelve  
 men and <sup>و</sup>إلى <sup>و</sup>اثنتى <sup>و</sup>عشرة <sup>و</sup>امراة to twelve women.

With the exception of numeral twelve other numerals  
 from eleven to nineteen do not vary according to variation



of their cases. من أحد عشر رجلاً from eleven men.  
إلى أربعة عشر رجلاً to fourteen men.

### المفردات

شوارب ج Mustaches شارب ج جباه ج Forehead جبين  
لحي ج لحي ج Beard لحية حواجب ج Eyebrow حاجب  
شفاه ج Lip شفة خدود ج Cheek خد ج Eyelid جفن  
ج Chin ذقن ألسنة ج Tongue لسان أسنان ج Tooth سن  
سلجم Turnip أنجال ج Child نجل أناس . أذقان

### التمرين

(a) Translate into English :

خمسة رجال - خمسة الرجال - الرجال الخمسة - أربعة عشر  
رجلاً - الأربعة عشر رجلاً - كم رجلاً في الحجرة ؟ لا رجل في الحجرة -  
في الحجرة سبع عشرة امرأة - له لحية طويلة - هذه الفواكه  
لاثنتي عشرة بيتاً -

(b) Translate into Arabic :

How many children has he ? He has twelve children :  
of them nine are boys and three are girls. Man has two  
eyes and a nose. In his hand there are two apples. There  
are ten crows on the tree. How many of you are here ?  
We are five here. Three cups of tea and fifteen glasses  
are on the table.

(c) Correct the following :

كم نساء في البيت - في البيت خمسة عشر نساء - هذا لاثنتا  
عشر رجلاً - أولئك الكتب جديدة - هل هؤلاء أقلام لك - هذه  
العالمون نشيطة -

### الاجابة

(a) Five men. The five men. The five men. Fourteen  
men. The fourteen men. How many men are in the  
room ? There is no man in the room. There are seventeen  
women in the room. He has a long beard. These fruits  
are for twelve girls.

كم نجلاً له ؟ له اثنا عشر نجلاً منهم تسعة أبناء  
و ثلاث بنات - للإنسان عينا و أنف - في يده تفاحتان -



على الشجرة عشرة غرابان - كم منكم هنا ؟ نحن خمسة هنا -  
على المائدة ثلاثة فتاجين من الشاي و خمسة عشر كوباً -

كم امرأة في البيت ؟ في البيت خمس عشرة امرأة - (c)  
هذا لاثني عشر رجلاً - تلك الكتب جديدة - هل هذه الأقلام  
لك ؟ هؤلاء العالمون نشيطون -

## LESSON 18

## Numeral

أسماء العدد

( Form 20 to 99 )

## Nominative Case

عشرون twenty

ثلاثون thirty

أربعون forty

خمسون fifty

ستون sixty

سبعون seventy

ثمانون eighty

تسعون ninety

## Oblique Case

عشرين ٢٠

ثلاثين ٣٠

أربعين ٤٠

خمسين ٥٠

ستين ٦٠

سبعين ٧٠

ثمانين ٨٠

تسعين ٩٠

These numbers are always the same whether the things  
enumerated are مؤنث or مذكر . The things enumerated is  
always twenty men, عشرون رجلاً . تنوين منصوب and مفرد



ثلاثون امرأة twenty women, ثلاثون رجلا thirty men, ثلاثون رجلا

thirty women etc. We have من عشرين رجلا from twenty men,

إن عشرين رجلا في الحجرة. من عشرين امرأة from twenty women.

there are twenty men in the room. إن عشرين امرأة في الحجرة.

there are twenty women in the room etc. For counting twenty one, thirty one etc.. numerals one, two, three,

four etc. must be connected with ثلاثون, عشرين, etc.

by conjunction واو عطف.

The figures one, two, three etc. in respect of gender and case will be governed by the same rules which govern numbers one to ten. We have واحد وعشرون رجلا twenty

one men, إحدى وعشرون امرأة twenty one women,

من اثنين وثلاثين امرأة from thirty two men, اثنين وثلاثين رجلا

from thirty two women, واحدًا وأربعين رجلا في الحجرة.

there are forty one men in the room.

إن إحدى وأربعين امرأة في الحجرة

women in the room, خمسة وعشرون رجلا twenty five men,

twenty five women. These rules apply up to number ninety nine.

### المفردات

ثمين costly. ساعات ج. ساعة moment, hour, watch, clock.

غال cheap. رخيص. أعوام ج. عام year. سنوات ج. سنة year

أقطن ج. قطن cotton. أظن ج. ظن dear, expensive.

روية rupee. خفاف ج. خفيف light. ثقال ج. ثقيل heavy

صعب ج. صعب difficult. دنانير ج. دينار gold coin of Arabia

ذهب gold. سهل easy. دراهم ج. درهم silver coin of Arabia

دقائق ج. دقيقة minute. حديد iron. فضة silver.

### التمرين

(a) Translate into English :

بكم هذا؟ هذا ثمين - هذا بخمس وثلاثين روبية - هل عندك

ساعة؟ نعم، عندي ساعة جديدة - عندنا ستة وخمسون كتاباً منها

خمسة صعب - كم عمرك؟ عمري أربع وأربعون سنة -



(b) Translate into Arabic :

Silver and gold are costly things. Iron is heavy and cotton is light. We are twenty men and twenty women. These days we have much fruits and vegetables. Most of us are students. How many teachers have you in your school ? In our school we have three male teachers and two female teachers. To-day fish is very dear in the market.

(c) Rewrite the following with حركات .

لى أربعة أيام هنا—عندى ديك واحد وخمس دجاجات—أنا مريض منذ يومين—هو أكبر منى بسنتين—هو رجل غنى وله كثير من الذهب والفضة—بكم هذه الساعة ؟ هى رخيصة .

الاجابة

(a) For how much is it ? This is costly. This is for thirty five rupees. Have you a watch ? Yes, I have a new watch. We have fifty-six books, of them five are difficult. How many years old are you ? I am forty four years old.

(b) الفضة والذهب شيان ثمينان—الحديد ثقيل والقطن خفيف—نحن عشرون رجلا وعشرون امرأة—فى هذه الأيام عندنا كثير

من الفواكه والخضر—أكثرنا تلاميذ—كم معلما فى مدرستكم ؟ فى مدرستنا ثلاثة معلمين ومعلمتان—السمك غال فى السوق اليوم .

لى أربعة أيام هنا—عندى ديك واحد وخمس دجاجات—(c) أنا مريض منذ يومين—هو أكبر منى بسنتين—هو رجل غنى وله كثير من الذهب والفضة—بكم هذه الساعة ؟ هى رخيصة .



## LESSON 19

### Numerals

أَسْمَاءُ الْعِدَدِ

(المائة وما فوقها: (Hundred and upwards:

مِائَةٌ hundred. Thing enumerated by hundred will be مفرد. مِائَةٌ is good and مجرور. مِائَةٌ رجلٍ one hundred men. مِائَةٌ امرأةٍ one hundred women. مِائَةٌ one hundred. مِائَتَانِ two hundred. مِائَتَانِ رجلٍ two hundred men. مِائَتَانِ رجلٍ حاضرُونَ one hundred men are present. مِائَتَانِ رجلٍ حاضرُونَ from one hundred men. مِائَتَانِ رجلٍ حاضرُونَ two hundred men are present and مِائَتَانِ رجلٍ حاضرُونَ from two hundred men. Since مِائَةٌ ends in التاء المربوطة, it is feminine, مِائَتَانِ three hundred; plural form of مِائَةٌ is not used in these cases. أَرْبَعُمِائَةٍ رجلٍ four hundred men,

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خَمْسُمِائَةٍ رجلٍ five hundred men, سِتْمِائَةٍ رجلٍ six hundred men, سَبْعُمِائَةٍ رجلٍ seven hundred men, ثَمَانِمِائَةٍ رجلٍ eight hundred men and تِسْعُمِائَةٍ رجلٍ nine hundred men. If there be امْرَأَةٌ instead of رجلٍ the construction will be the same. ثَلَاثُمِائَةٍ امرأةٍ three hundred women, أَرْبَعُمِائَةٍ امرأةٍ four hundred women, etc. Case sign, in these cases, is borne by the first part. ثَلَاثُمِائَةٍ رجلٍ حاضرُونَ three hundred men are present. ثَلَاثُمِائَةٍ رجلٍ حاضرُونَ from three hundred women etc.

أَلْفٌ رجلٍ thousand and أَلْفٌ is the plural of أَلْفٌ. أَلْفٌ رجلٍ one thousand men and أَلْفٌ امرأةٍ one thousand women. أَلْفٌ ثَلَاثَةُ أَلْفٍ رجلٍ and so three thousand will be مَذْكَرٌ is three thousand men, أَرْبَعَةُ أَلْفٍ رجلٍ four thousand men etc. أَلْفٌ مِائَةٌ أَلْفٌ one hundred thousand, أَلْفٌ أَلْفٌ one thousand thousand. In these cases case sign is borne by the first part. أَلْفٌ أَلْفٌ is in the nominative case, أَلْفٌ أَلْفٌ is in the



accusitive and <sup>أَلْفٍ</sup> <sup>أَلْفٍ</sup> is in the genitive case.

<sup>وَاحِدٌ</sup> one hundred and one, <sup>ثَلَاثٌ</sup> one hundred and three, <sup>وَاحِدٌ</sup> one hundred and eleven, <sup>خَمْسُونَ</sup> three hundred and fifty, <sup>ثَلَاثُونَ</sup> one thousand five hundred and thirty three, <sup>أَرْبَعُونَ</sup> five thousand six hundred and forty four, <sup>خَمْسُونَ</sup> one hundred five thousand and five hundred and fifteen, <sup>أَلْفٌ</sup> onethousand one nights etc.

Plural of <sup>مِائَةٌ</sup> is <sup>مِائَاتٌ</sup>; this plural is used for 'hundred' in an indefinite sense. <sup>مِائَاتٌ</sup> <sup>الرِّجَالِ</sup> <sup>حَاضِرُونَ</sup> hundreds of men

are present, <sup>مِائَاتٌ</sup> <sup>النِّسَاءِ</sup> <sup>حَاضِرَاتٌ</sup> hundreds of women are present. <sup>مِائَاتٌ</sup> <sup>الرِّجَالِ</sup> <sup>حَاضِرُونَ</sup> men are present in hundreds.

<sup>أَلْفٌ</sup> has another plural <sup>أَلُوفٌ</sup> and this form of plural is used to mean 'thousands' in an indefinite sense, <sup>أَلُوفٌ</sup> <sup>الرِّجَالِ</sup> <sup>حَاضِرُونَ</sup>

thousands of men are present, <sup>أَلُوفٌ</sup> <sup>الرِّجَالِ</sup> <sup>حَاضِرُونَ</sup> men are present in thousands. Things enumerated by hundred and onwards is always مفرد and مجرور.

### المفردات

<sup>حَالٌ</sup> state, condition, <sup>كَيْفٌ</sup> how. <sup>دُرُوسٌ</sup> lesson <sup>ج</sup> درس  
circumstances <sup>أَحْوَالٌ</sup> <sup>ج</sup> أحوال <sup>صِحَّةٌ</sup> health. <sup>مِزَاجٌ</sup> temperament.  
diseased, ill <sup>مَرِيضٌ</sup> <sup>ج</sup> أمراض <sup>مَرَضٌ</sup> disease <sup>حَمْدٌ</sup> praise.  
peace. <sup>سَلَامٌ</sup> <sup>مَعْتَدِلٌ</sup> moderate, temperate. <sup>سَلِيمٌ</sup> sound. <sup>مَرَضِيٌّ</sup> <sup>ج</sup> مرضى  
رفقاء <sup>ج</sup> رفقاء <sup>رَفِيقٌ</sup> friend <sup>أَهْلًا</sup> be at home and at ease. <sup>وَسَهْلًا</sup>  
what (relative pronoun) <sup>بَا</sup> <sup>ج</sup> جيوب <sup>جَيْبٌ</sup> pocket <sup>جَوٌّ</sup> atmosphere.

### التمرين

(a) Translate into English :

أَسْلَامٌ عَلَيْكُمْ يَا رَفِيقِي - أَهْلًا وَسَهْلًا - كَيْفَ أَنْتَ ؟ أَنَا بِخَيْرٍ  
وَالْحَمْدُ لِلَّهِ - كَيْفَ مِزَاجُكَ يَا أَبَا بَكْرٍ ؟ مِزَاجِي مَعْتَدِلٌ - هُوَ مَرِيضٌ



منذ خمسة عشر يوما - ابني عبدالله سليم الآن - في هذه الأيام الجو حار جدا -

(b) Translate into Arabic :

Ahmed ! how is your health ? To day I am sound. How many rupees are there in your pocket ? In my pocket there are one hundred and seven rupees. In my pocket there are more rupees than what is in your pocket. How much is this ? In my pocket there are three thousand five hundred and fifty five rupees.

(c) Write the following in words :

٦٥ - ١٠٨ - ١٢٢٨ - ٣٣٣٨ - ١٠٠٢٢٢ - ١٠٤٣٣٥

الاجابة

(a) O ! my friend peace be on you. Be at home and at ease. How are you ? I am well and all praise is for Allah. O father of Bakr ! how is your temperament ? My temperament is moderate. He has been ill for fifteen days. My son Abdullah is now sound. These days the atmosphere is very hot.

يا أحمد كيف صحتك ؟ اليوم أنا سليم - كم روبية في

جيبك ؟ في جيبى مائة وسبع روپيات - فى جيبى من الروپيات أكثر

مما فى جيبك - كم هذا ؟ فى جيبى ثلاثة آلاف وخمسمائة وخمس وخمسون روبية -

خمس و ستون - مائة و ثمانية - ألف و أربعمائة و ثمانية (c)

وعشرون - ثلاثة آلاف و ثلاثمائة و ثمانية و ثلاثون - مائة ألف و مائتان و أربعة و عشرون - مائة و سبعة آلاف و أربعمائة و خمس و أربعون -



## LESSON 20

*The ordinal numbers*

الأعداد الترتيبية

The ordinal numbers are derived from cardinal numbers according to the measure **فَاعِلٌ** but with some exceptions. Ordinals from one to ten are fully declinable, from eleven to nineteen are indeclinable and from 20 on are declinable.

The following is an illustrative chart of ordinal numbers :

مذكر	مؤنث
الأول the first.	الأولى
الثاني the second.	الثانية
الثالث the third.	الثالثة
الرابع the fourth.	الرابعة
الخامس the fifth.	الخامسة
السادس the sixth.	السادسة
السابع the seventh.	السابعة
الثامن the eighth.	الثامنة
التاسع the ninth.	التاسعة
العاشر the tenth.	العاشرة

المذكر	المؤنث
الحادي عشر the eleventh	الحادية عشرة
الثاني عشر the twelveth	الثانية عشرة
الثالث عشر the thirteenth	الثالثة عشرة
الرابع عشر the fourteenth	الرابعة عشرة
الخامس عشر the fifteenth	الخامسة عشرة
السادس عشر the sixteenth	السادسة عشرة
السابع عشر the seventeenth	السابعة عشرة
الثامن عشر the eighteenth	الثامنة عشرة
التاسع عشر the nineteenth	التاسعة عشرة

Compound ordinals are constructed by connecting **الحادي**,

etc. with **واو** with **عشرون**, **ثلاثون** for **masculine**

and **الحادية**, **الثانية** etc, for **feminine**.

etc. **الثلاثون**, **العشرون** are the same for both **genders**.

**الحادي** و **العشرون** the thirtieth, **الثلاثون** the twentieth, **العشرون**



the twenty first, <sup>وَالْأَلْفُ</sup> the thirty fifth, <sup>وَالْأَلْفُ</sup> the hundredth, <sup>وَالْأَلْفُ</sup> hundred and sixth, <sup>وَالْأَلْفُ</sup> the thousandth etc.

### المفردات

ج lesson درس. صفوف ج row, line. تعليم teaching. مسلم muslim. حرام prohibited. خنزير pig, swine. دروس based. الفاتحة chapter of the Holy Quran. سور noble. شرفاء ج noble شريف. the opening. كرام ج noble كريم. أخير last. أديان ج religion دين.

### التمرين

(a) Translate into English :

الدين الإسلامي مبني على القرآن الكريم - في القرآن مائة وأربع عشرة سورة - سورة الفاتحة هي السورة الأولى من القرآن الكريم - لحم الخنزير حرام على المسلمين - الرجال حاضرون

في الميدان ألف وفي الصف الأول مائة رجل - الدرس الثامن عشر من هذا الكتاب هو درس الأعداد -

(b) Translate into Arabic :

What is the time ? It is twenty minutes to five. In my watch it is fifteen minutes to five. It is five thirty O' clock. The fifth in the row is a black slave. In the last row is a slave girl.

(c) Correct the following :

في الصف السادس خمسة نساء - الخامسة منهن أمة سوداء - سورة الثانية عشر من قرآن الكريم هو سورة يوسف - خامسة والعشرون من النساء امرأة جميلة - ألف ألف رجل حاضرون في الميدان - في ساعة الخامسة وثلاثون دقيقة -

### الإجابة

(a) The religion of Islam is based on the noble Quran. There are in Al-Quran one hundred and fourteen chapters. The chapter Al-Fatihah is the first chapter of the noble Quran. Flesh of swine is prohibited for the Muslims. Men are present in the field in thousands and in the first row there are one hundred. Eighteenth lesson of this book is a lesson on numerals.



كَمِ السَّاعَةِ ؟ الْآنَ السَّاعَةُ الْخَامِسَةُ إِلَّا عِشْرِينَ دَقِيقَةً - (b)

فِي سَاعَتِي الْخَامِسَةِ إِلَّا خَمْسَ عَشْرَةَ دَقِيقَةً - الْآنَ السَّاعَةُ الْخَامِسَةُ وَثَلَاثُونَ دَقِيقَةً - الْخَامِسُ مِنَ الصَّفِّ هُوَ عَبْدُ أَسْوَدَ - فِي الصَّفِّ الْآخِرِ أُمَةُ سَوْدَاءَ -

فِي الصَّفِّ السَّادِسِ خَمْسُ نِسَاءٍ - الْخَامِسَةُ مِنْهُنَّ أُمَةُ سَوْدَاءَ - (c)  
السُّورَةُ الثَّانِيَّةُ عَشْرَةُ مِنَ الْقُرْآنِ الْكَرِيمِ هِيَ سُورَةُ يُوسُفَ - الْخَامِسَةُ وَالعِشْرُونَ مِنَ النِّسَاءِ امْرَأَةٌ جَمِيلَةٌ - أَلْفُ أَلْفِ رَجُلٍ حَاضِرُونَ فِي الْمِيدَانِ - فِي السَّاعَةِ الْخَامِسَةِ وَالدَّقِيقَةِ الثَّلَاثِينَ -

## LESSON 21

one  $\frac{1}{3}$ , ثُلُثٌ, one half  $\frac{1}{2}$ , نِصْفٌ  
one fourth  $\frac{1}{4}$ , رُبْعٌ, one fifth  $\frac{1}{5}$ , خَمْسٌ  
one sixth  $\frac{1}{6}$ , سِدْسٌ, one seventh  $\frac{1}{7}$ , سَبْعٌ  
one eighth  $\frac{1}{8}$ , ثَمَنٌ, one tenth  $\frac{1}{10}$ , عَشْرٌ  
one eleventh  $\frac{1}{11}$ , أَحَدَ عَشَرَ, one twelfth  $\frac{1}{12}$ , اثْنَتَا عَشَرَ

three half ثلاثة أنصاف الرغيف half a loaf نصف الرغيف  
one third ثُلُثُ الْكِتَابِ two half loaves نصف الرغيف  
nine one third تسعة أثلاث التفاحة of the book  
five خمسة أرباع التفاحة two one third loaf ثلثا الرغيف  
four by five أربعة أخماس الروبية one fourth apples  
أجزاء ج part جزء



one by eleven.  $\frac{1}{11}$  جزء من أحد عشر  
three by thirteen.  $\frac{3}{13}$  ثلاثة أجزاء من ثلاثة عشر

eleven by twenty  $\frac{11}{20}$  أحد عشر جزءا من أربعة وعشرين

four.  $\frac{51}{73}$  fifty one واحد وخمسون جزءا من ثلاثة وسبعين

by seventy three.  $\frac{7}{100}$  سبعة أجزاء من مائة جزء

seven by hundred. واحد وستون جزءا من ثلاثمائة وسبعة أجزاء

sixty one by three hundred and seven.  $\frac{61}{307}$

three by one thousand.  $\frac{3}{1000}$  ثلاثة أجزاء من ألف جزء  
thousand.

واحد صحيح ونصف  $\frac{1}{2}$  ،  $1\frac{1}{2}$

ثلاثة صحيحة وأربعة أخماس  $\frac{3}{5}$  ،  $3\frac{4}{5}$

إحدى عشرة صحيحة وثلاثة عشر جزءا من أربعة عشر جزءا

$11\frac{13}{14}$  ،  $11\frac{13}{14}$

مائة وسبعة صحيحة وأحد عشر جزءا من خمسة عشر جزءا

$107\frac{11}{10}$  ،  $107\frac{11}{10}$

تسعة وتسعون صحيحة وثلاثة أجزاء من ألف جزء

$99\frac{3}{1000}$  ،  $99\frac{3}{1000}$

المفردات

the globe. الكرة الأرضية. أرطال ج (lb) رطل

month شهر. أميال ج mile ميل. قطار ج (Railway) train قطار

January. يناير solar months. الشهور الشمسية. شهور ، أشهر ج

may. مايو april. إبريل march. مارس february. فبراير

august. أغسطس july. يوليو ، يولية. june. يونيو ، يونية

september. أكتوبر november. نوفمبر december. ديسمبر



التمرين

(a) Translate into English :

نصف الكتاب الأول صعب - تسعة رجال حاضرون هنا - كم هذا ؟  
هذا ثلث الرطل - في الزجاج أربعة أخماس الرطل من اللبن - في الطبق  
ثلاث سمكات وثلاثة أرباع السمكة - ثلثهم نساء -

(b) Translate into Arabic :

It is quarter to five. Three quarters of an apple is in my hand. Four fifth of the globe is water. Speed of the train is  $40\frac{1}{11}$  miles per hour.

(c) Write the following in words :

$\frac{1}{10}$  ,  $5\frac{1}{2}$  ,  $\frac{8}{1000}$  ,  $\frac{4}{5}$  ,  $999\frac{101}{1000}$  .

الاجابة

(a) First half of the book is difficult. Nine men are present here. How much is this ? This is one third of a pound. There is in the bottle Lb.  $\frac{4}{5}$  of milk. There are in the plate  $3\frac{2}{3}$  fish. one third of them are women.

(b) الساعة الخامسة إلا ربعاً - في يدي ثلاثة أرباع التفاحة -

أربعة أخماس الكرة الأرضية ماء - سرعة القطار أربعون ميلاً وعشرة  
أجزاء من أحد عشر جزءاً من الميل في الساعة -

واحد من عشرين - خمسة صحيحة وتسعة عشر جزءاً من

خمسة وعشرين جزءاً - تسعة وتسعون جزءاً من ألف جزء -  
أربعة أخماس - تسعمائة وتسعة وتسعون صحيحة ومائة وواحد  
من ثلاثة آلاف جزء -



## The multiplicative

واحد , أحاد single.      مثنى , ثناء double, in twos.  
 ثلاث , ثلاث three fold, in threes.      ربيع , ربيع four fold, in fours.  
 خمس , خمس five fold, in fives.      سداس , سداس six fold, in sixes.  
 سبع , سبع seven fold, in sevens.      ثمان , ثمان eight fold, in eights.  
 تسع , تسع nine fold, in nines.      عشر , عشر ten fold, in tens.

واحد , فعال etc., are on the measure      ثناء , أحاد  
 مثنى , ثلاث etc., are on the measure      مفعل . These are good  
 for both the genders.

## المفردات

جنيه . جنود ج جندي is standing.      ج pond  
 أوسط middle      مرة أخرى . جنيهاً ج ( money )  
 قرية village      أوسط ج middle وسط . أوسط ج  
 مريح comfortable .      مقاعد ج seat مقعد

## LESSON 22

## Decimal

الكسور العشرية

٣, ثلاثة أجزاء من عشرة ٣-١٠, جزء من عشرة 1

٢٥, خمسة وعشرون جزءاً من مائة ٠.٢٥ Whether it will be

etc., depends on number of  
 decimal points. If there be only one decimal point it  
 will be من عشرة , if there be two decimal points it will be  
 من مائة , if there be three decimal points it will be من ألف  
 and so forth.

٣, ثلاثة صحيحة و ثلاثة أجزاء من عشرة 3.3

٢٣,٠٤ أربعة وعشرون صحيحة و سبعة أجزاء من مائة 24.07

٥,٠٥٤ خمسة صحيحة و سبعة وخمسون جزءاً من ألف 5.057



التعريف

(a) Translate into English :

التلاميذ جالسون مثنى مثنى - الجنود واقفون معشر معشر - عندي  
أربعة أرغفة وتسعة أجزاء من عشرة من الرغيف - في الزجاجة تسعة أجزاء  
من عشرة أجزاء من الرطل لبنا - عندي جزء من عشرة أجزاء من الجنيه -  
خمسة في المائة من منازل المدينة قديمة -

(b) Translate into Arabic :

I am once more going to my uncle's house in the heart  
(middle) of the city. My sister Zainab is in the village.  
The village is far away from the city. This is a comfortable  
seat. In our quarter of the city there are five hundred houses.

(c) Write the following in words :

$$110 \frac{3}{4} - \frac{317}{1000} - 100 - 10 - 11 - 7$$

الاجابة

(a) The students are sitting in twos. The soldiers are  
standing in tens. I have  $4\frac{9}{10}$  loaves. There is in the bottle  
 $\frac{1}{10}$  lb of milk. I have £-1. Five percent of the houses in  
the city are old.

أنا ذاهب مرة أخرى إلى منزل عمتي في وسط المدينة - أختي (b)

زينب في القرية - القرية بعيدة عن المدينة - هذا مقعد مريح - في حين  
من المدينة خمسمائة بيت -

سبعة أجزاء من عشرة أجزاء - أحد عشر جزءاً من مائة (c)

جزء - جزء من مائة جزء - جزء من ألف جزء - ثلاثمائة و سبعة  
عشر جزءاً من ألف جزء - مائة وعشرة صحيحة و ثلاثة أرباع -



## LESSON 23

### Verbs

الفعل

Arabic verbs are generally composed of three radicals. Verbs composed of three radicals are called **فِعْلٌ ثَلَاثِيٌّ**. The verb **فَعَلَ** he did is adopted as the norm of **فِعْلٌ ثَلَاثِيٌّ**. The letter 'ف' represents the first radical, 'ع' the second radical and 'ل' the third radical. **كَتَبَ** he wrote; here **ك** is the first radical or **فَاءُ الْكَلِمَةِ**, **ت** is the second radical or **لَامُ الْكَلِمَةِ** and **ب** is the third radical or **عَيْنُ الْكَلِمَةِ**.

**صِيغَةُ** or paradigm of a verb does not depend on time of action. Tense of verb is, therefore, determined from the context. Arabic verbs are divided into two basic categories, they are verbs completed and verbs uncompleted. Verbs completed generally indicate the past and verbs uncompleted indicate the present or the future. A completed verb is called **الفعل الماضي**. A verb uncompleted is called

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**الفعل المضارع**. There is another form of verb uncompleted called **الفعل الأمر** or a verb of the nature of English verbs in the imperative mood.

**مَعْرُوفٌ** known and **مَجْهُولٌ** unknown may be either **الفعل المضارع** or **الفعل الماضي**. When the subject of a verb is known, it must be **مَعْرُوفٌ** and when the subject of a verb is unknown it must be **مَجْهُولٌ**. **فِعْلٌ مَعْرُوفٌ** and **فِعْلٌ مَجْهُولٌ** correspond with English verbs in the active voice.

When a verb be placed before the subject the verb must be in the singular number irrespective of number of the subject. Thus **فَعَلَ زَيْدٌ** Zaid did, **فَعَلَا زَيْدٌ وَبَكْرٌ** Zaid and Bakar did, **فَعَلُوا زَيْدٌ وَبَكْرٌ وَأَمَرٌ** Zaid, Bakar and Amar did. But if the subject comes before the verb then the verb must agree with the subject in number and gender. If the subject be **مَذَكَّرٌ** or **مَوْثٌ** a verb may be either **مَذَكَّرٌ** or **مَوْثٌ**.

The third person is called **الغائب** the absent, the second person is called **الحاضر** and the first person is called **المتكلم**. **فَعَلَ** he did. **فَعَلْتَ** she did. **فَعَلْتَ** you did. **فَعَلْتِ** you (fem.)



did. <sup>فَعَلْتُ</sup> I did. <sup>الْفَاعِلُ</sup> the subject of the verb must be  
<sup>مَنْصُوبٌ</sup> the object of a verb must be <sup>مَنْصُوبٌ</sup>.  
<sup>ضَرَبَ زَيْدٌ بَكَارًا</sup> Zaid beat or has beaten Bakar.

In some cases <sup>الْفِعْلُ الْمَاضِي</sup> indicates the future particularly  
 when it expresses a prayer or a curse. <sup>رَحِمَ</sup> he showed mercy.  
<sup>قَتَلَ</sup> he killed, <sup>رَحِمَكُمُ اللَّهُ</sup> may Allah show mercy to you.  
<sup>قَتَلَهُ اللَّهُ</sup> may Allah kill him. If an Arab be asked what is  
 the Arabic word for 'to do' he would say <sup>فَعَلَ</sup> although it  
 means 'he did'.

#### <sup>الْفِعْلُ الْمَاضِي الْمَعْرُوفُ</sup>

<sup>مُفْرَدٌ</sup>	<sup>مُثَنًى</sup>	<sup>جَمْعٌ</sup>
<sup>فَعَلَ</sup>	<sup>فَعَلَا</sup>	<sup>فَعَلُوا</sup>
<sup>فَعَلَتْ</sup>	<sup>فَعَلَتَا</sup>	<sup>فَعَلْنَ</sup>
<sup>فَعَلَتْ</sup>	<sup>فَعَلَتَا</sup>	<sup>فَعَلْتُمْ</sup>
<sup>فَعَلَتْ</sup>	<sup>فَعَلَتَا</sup>	<sup>فَعَلْتُنَّ</sup>
<sup>فَعَلْتُ</sup>	<sup>فَعَلْنَا</sup>	<sup>فَعَلْنَا</sup>

#### <sup>المفردات</sup>

<sup>سَمِعَ</sup> to hear. <sup>نَصَرَ</sup> to help. <sup>ضَرَبَ</sup> to strike, to beat. <sup>فَتَحَ</sup> to open.  
<sup>خَرَجَ</sup> to be noble. <sup>كَرَّمَ</sup> to think, to suppose. <sup>حَسِبَ</sup> to hear.  
<sup>حَضَرَ</sup> to go. <sup>ذَهَبَ</sup> to enter. <sup>دَخَلَ</sup> to come out, to go out.  
<sup>يَا أَيُّهَا الْيَوْمَ</sup> to ask for, to want. <sup>طَلَبَ</sup> to be present, to come.  
 yesterday.

#### <sup>التمرين</sup>

(a) Translate into English :

<sup>فَتَحَ زَيْدٌ بَابَ الْغُرْفَةِ - ضَرَبَتْ زَيْنَبٌ هَذَا بِالْأَمْسِ - خَرَجَ زَيْدٌ</sup>  
<sup>بِكُرْمٍ مِنْ بَيْتِهِمَا وَذَهَبَ إِلَى دُكَّانِ الْجَزَارِ - هَلْ سَمِعْتَ صَوْتَ الْحِمَارِ -</sup>  
<sup>يَا وَلَدِ، لِمَاذَا ذَهَبْتَ إِلَى السُّوقِ؟ حَضَرَ أَحْمَدٌ إِلَى -</sup>

(b) Translate into Arabic :

The boys came out of their houses and went to the field.  
 When did you come ? I came yesterday. Did you ( pl. mas )  
 ask for food from the kitchen ? No, we asked for meat from  
 the butcher's shop. Where did you go yesterday.



(c) Correct the following :—

ذهبت زينب إلى السوق - خرج الناس من بيوتهم وذهب إلى  
الميدان - البنات سمعت أصوات الطيور - ضربه زيدا - حضروا زيدا  
وبكر إلى -

الاجابة

(a) Zaid opened the door of the room. Zainab struck Hind yesterday. Zaid and Bakar came out of their houses and went to butcher's shop. Did you hear the voice of the ass ? O' boy why did you go to the market ? Ahmad came to me.

خرج الاولاد من بيوتهم وذهبوا إلى الميدان - متى حضرت ؟  
حضرت بالأمس - هل طلبتكم طعاما من المطبخ ؟ لا ، طلبنا لحما من  
دكان الجزار - أين ذهبت بالأمس ؟

ذهبت زينب إلى السوق - خرج الناس من بيوتهم وذهبوا  
إلى الميدان - البنات سمعن أصوات الطيور - ضربه زيدا - حضر زيدا  
وبكر إلى -

## LESSON 24

الفعل الماضي المجهول

الفعل المجهول resembles english verb in the Passive Voice but it is not exactly so. The subject of an english verb in the passive voice may be known but subject of الفعل المجهول must necessarily remain unknown. If the subject be known the construction will be فعل معروف and not in فعل مجهول. Thus for Zaid killed by Umar, an Arab would say Umar killed Zaid. The subject of فعل مجهول takes the place of the subject and is called نائب الفاعل or substitute for the فاعل and it is always مرفوع. الفعل الماضي المعروف is constructed from الفعل الماضي المجهول on the measure فُعِلَ ضُرِبَ was struck. فُعِلَ ضُرِبَ Zaid was struck. الفعل الماضي المجهول is ضُرِبَ and زيد is its نائب الفاعل. قُتِلَ زيد Zaid was killed. قُتِلَ he was killed. نائب الفاعل



الفعل الماضي المجهول

مفرد	مثنى	جمع
مذكر	فعل	فعلوا
مؤنث	فعلت	فعلن
مذكر	فعلت	فعلتم
مؤنث	فعلت	فعلن
مذكر ومؤنث	فعلت	فعلنا

Verbs are of two categories **الفعل المتعدي** transitive verb and **الفعل المجهول** intransitive verb. **الفعل المجهول** is generally constructed from **الفعل المتعدي**.

المفردات

نُصِرَ was helped. ضُرِبَ was struck. فُتِحَ was opened.  
ذَكَرَ to look at. طُلِبَ was sought. سَمِعَ was heard.

to mention. عَرَفَ to know, to recognize. ذَهَبَ + بِ to take away.  
يوم الثلاثاء. يوم الاثنين. sunday. monday. الثلاثاء. الأربعاء. thursday. friday. السبت. that ( conjunction ).  
حروب ج battle حرب. أنوار ج light نور.

التمرين

(a) Translate into English :

ذَكَرَ أَنْ ( منصوب ) أَنْ is after اسم ) زيدا رجل حسن.  
حضر زيد هنا يوم الأحد الثالث والعشرين من يناير.  
ذهب الله بنورهم. فتحت الأبواب. ضرب زيد بكرا بالأمس.  
من ضرب زيدا؟ نظر زيد إليها. هل عرفت الرجل؟

(b) Translate into Arabic :

Did he go to the market yesterday? Yes, he went to the market with his father. Who is his father? Doors of the house were open. Zaid was beaten before the king. His brother was killed in the battle.

(c) conjugate : **الفعل الماضي المجهول** from ضَرَبَ.



## الاجابة

(a) It has been mentioned that Zaid is a good man. Zaid came here on Sunday, the 23rd of January. Allah took away their light. The doors were open. Zaid struck Bakar yesterday. Who struck Zaid ? Zaid looked at her. Did you recognize the man ?

(b) هَلْ ذَهَبَ إِلَى السُّوقِ بِالْأَمْسِ - نَعَمْ ، ذَهَبَ إِلَى  
السُّوقِ مَعَ أَبِيهِ - مَنْ أَبُوهُ ؟ فَتَحَتْ أَبْوَابَ الْبَيْتِ - ضَرَبَ  
زَيْدٌ أَمَامَ الْمَلِكِ - قَتَلَ أَخُوهُ فِي الْحَرْبِ -

(c)

مفرد	مثنى	جمع
مذكر	ضربا	ضربوا
مؤنث	ضربتا	ضربن
مذكر	ضربتما	ضربتم
مؤنث	ضربتما	ضربتن
مذكر ومؤنث	ضربنا	ضربنا

## LESSON 25

## Verbs

## الفعل

## الفعل المضارع المعروف

الفعل المضارع is constructed by prefixing to the root of the verb one of the letters ن , ي , ت , ا collectively called **مَآكِنُ**. The letter ا is used

for first person singular , ن is used for first person dual and plural. With exception of third person feminine singular and dual the letter ت is used for the second person and the letter ي is used for third person.

For يفتح we have يفتح he opens or will open, from نصر we have يضرب he strikes or will strike, from نسمع we have يسمع he helps or will help, from يحسب we have يحسب he thinks or will hear, from يحسب we have يحسب he thinks or he will think, from يكرم we have يكرم he becomes noble



or will become noble etc. Since **الْفِعْلُ الْمَضَارِعُ** represents uncompleted action it may indicate either **الْحَالُ** the present or **الْمُسْتَقْبَلُ** the future. Whether, it indicates the present or the future is ascertained from the context. **يَضْرِبُ زَيْدٌ وَلَدَهُ**

Zaid beats his son. <sup>ضرب</sup> زيد <sup>ولد</sup> غدا Zaid will beat his  
son tomorrow. <sup>غدا</sup> tomorrow clearly indicates the future.

If, however, the future is specially indicated <sup>س</sup>س or <sup>سوف</sup>سوف

may be used with the verb, **سَوْفَ يَضْرِبُ** he will strike, **سَيَضْرِبُ**

he will strike.      و --- و ا ---  
سيضرب زيد ولده Zaid will beat his son.

المصدر is the infinitive. مصدر of فعل is فعل, of قتل, is

قَتَلَ, of ضَرَبَ is ضَرْبٌ, of ذَهَبَ is ذَهَابٌ etc. There are

various forms of <sup>3-8</sup> مصدر. It is no use enumerating various

forms of <sup>فـ اـ</sup> مصدر . <sup>فـ اـ</sup> مصدر of every verb must be learnt with

its ماضی and مضارع. In Arabic dictionary the مصدر is

given in the accusative case. This method will be followed.

الفعل المضارع      و . و ا - ا  
المعروف

مفرد وَأَفْعَلُ	مثنى وَأَفْعَلَانِ	جمع وَأَفْعَالُ
مذكر وَأَفْعَلٌ	يَفْعَلَانِ	يَفْعَلُونَ
مؤنث وَأَفْعَلَةٌ	تَفْعَلَانِ	يَفْعَلْنَ
مذكر وَأَفْعَلٌ	تَفْعَلَانِ	تَفْعَلُونَ
مؤنث وَأَفْعَلَةٌ	تَفْعَلَانِ	تَفْعَلْنَ
مذكر و مؤنث وَأَفْعَلٌ وَ أَفْعَلَةٌ	أَفْعَلُ	نَفْعَلُ

المفردات

دُخُلَ - يَدْخُلُ - دَخُولًا to enter. خَرَجَ - يَخْرُجُ - خُرُوجًا to come out.

to go.      to come.

طلب - يطلب - طلبا to ask for. ذكر - يذكر - ذكرا to mention.



عرف - يعرف - معرفة to know. نظر - ينظر - نظرا to look at.

قطع - يقطع - قطعا to cut. كتب - يكتب - كتابة to write.

بعث - يبعث - بعثا to send. ذبح - يذبح - ذبعا to slaughter.

لعب - يلعب - لعبا to play. رجع - يرجع - رجوعا to return.

ضرب - يضرب - ضربا to strike. فتح - يفتح - فتحا to open.

سمع - يسمع - سمعا to hear. نصر - ينصر - نصرا to help.

كرم - يكرم - كرامة to be honour. حسب - يحسب - حسبانا to think.

بلد - بلدان - بلاد country. بلد - بلدان - بلاد city.

سيارات - سيارات - سيارات car. غدا tomorrow.

التمرين

(a) Translate into english :

هو يحضر المدرسة غدا - ابنى أحمد ولد شيرير لأنه يلعب

طول الوقت - يذهب زيد إلى السوق كل يوم - يا زينب هل تعرفين

الرجل ؟ ستطلب زينب طعاما من المطبخ

(b) Translate into Arabic :

She comes to me every day. Why do you beat your children ? I will go to the market. Will you go to the market with me ? Why do you look at my face ? How does your daughter go to her school ? She goes to school in my car. I think as you think.

(c) Conjugate from سَمِعَ the verb سَمِعَ from سَمِعَ

الاجابة

(a) He will be present at the school tomorrow. My son Ahmad is a naughty boy because he plays all the time. Zaid goes to the market every day. O, Zainab, do you know the man ? Zainab will ask for food from the kitchen.

هي تحضر إلى كل يوم - لماذا تضرب أولادك ؟ سأذهب

إلى السوق - هل تذهب معي إلى السوق ؟ لماذا تنظر إلى

وجهي ؟ كيف تذهب ابنتك إلى مدرستها ؟ هي تذهب إلى

المدرسة في سيارتي - أحسب كما تحسب -



(c)

مفرد و	وثنی	جمع و
مذكر و مؤنث و	یسمعان	یسמעون
تسمیع و	تسمعان	تسمعون
تسمیع و	تسمعان	تسمعون
تسمیع و	تسمعان	تسمعون
مذكر و مؤنث و	نسمع	نسمع

## LESSON 26

## Verbs

٨٨٥  
الفعل

الفعل المضارع المجهول

المضارع المعروف is constructed from الفعل المضارع المجهول

on the measure <sup>وَأَفْعَلُ</sup> يَقْتُلُ . قَتَلَ he killed. <sup>وَأَفْعَلُ</sup> يَقْتُلُ he kills or

he will kill. <sup>و هو</sup> يقتل he is killed or he will be killed.

ضربت you struck. تضرب you strike or you shall strike.

تَضْرِبُ you are struck or you will be struck. نَصَرْتُ I helped.

أَنْصُرُ I help or I shall help.      أَنْصُرُ I am helped or

**I shall be helped.**



الفعل المضارع المجهول

جمع	مثنى	مفرد	
يفعلون	يفعلان	يفعل	مذكر
يفعلن	تفعلان	تفعل	مؤنث
تفعلون	تفعلان	تفعل	مذكر
تفعّلن	تفعّلن	تفعّلين	مؤنث
نفعل	نفعل	أفعل	مذكر ومؤنث

Pronominal suffixes to the verb.

الضمائر are الضمائر Pronouns. ضمائر Pronoun, ضمير suffixed to verbs.

ضربه he struck him: ضربتها she struck her.

ضربك he struck you. ضربتك she struck you (fem.).

When first person singular 'ي' is suffixed to a verb it becomes 'ني'. نصرني he helped me. ضربني he struck me.

ينصّرني he helps me. يضربني he strikes me.

المفردات

يطلب is wanted	يذكر is mentioned.	يكتب is written.
يعرف is known	يذبح is slaughtered.	يقطع is cut.
يبعث is sent.	يقتل is killed.	يفتح is opened.
يضرب is beaten.	ينصر is helped.	يسمع is heard.
يحسب is thought.	حين time.	حينما when.
كريم noble.	سارق thief.	كلام ج words,
speech.	مصحف Holy Quran.	

التمرين

(a) Translate into English :

يطلب اللحم من دكان الجزار - يذكر اسم الله حينما تذبح الحيوانات - يعرف الناس بأعمالهم - يكتب كلام الله في المصحف - تقطع يد السارق - يحسب أن زيدا عالم - يبعث زيد إليك غدا -

(b) Translate into Arabic :

My father has sent me to you. Why has he sent you to me? He wants a book from you. Which book is wanted? He wants from you 'Thousand and one night's' (Arabian nights).

(c) Conjugate طلب of the verb المجهول



الإجابة

(a) Meat is sought for from the butcher's shop. Name of Allah is mentioned when animals are slaughtered. Men are known by their deeds. Words of Allah are written in the Noble Quran. The hand of the thief is cut. It is thought that Zaid is learned. Zaid will be sent to you tomorrow.

(b) بَعَثَنِي أَبِي إِلَيْكَ - لِمَاذَا بَعَثَكَ إِلَيَّ؟ هُوَ يَطْلُبُ مِنْكَ (b)  
كِتَابًا. أَيُّ كِتَابٍ يَطْلُبُ؟ هُوَ يَطْلُبُ مِنْكَ كِتَابَ أَلْفِ  
لَيْلَةٍ وَلَيْلَةٍ -

(c)

مفرد	مثنى	جمع
يطلب	يطلبان	يطلبون
تطلب	تطلبان	يطلبن
تطلب	تطلبان	تطلبون
تطلبين	تطلبان	تطلبن
أطلب	نطلب	نطلب
مذكر وموئث	نطلب	نطلب

## LESSON 27

## Verbs

## الفعل

## الفعل الأمر

الفعل الأمر is imperative mood of English verbs. It indicates command. الفعل الأمر is constructed from الفعل المضارع of the second person according to the following rules :

Remove حركة or vowel point of the last letter and put سكون on it. Thus تفعل becomes تفعل; then remove the sign of المضارع namely the letter 'ت'; if after dropping the sign of المضارع the first letter is ساكن or silent, then prefix an ألف with كسرة. Thus we have افعل from تفعل.

Thus we have افعل (you) go, اذهب (you) go, افتح (you) open and so forth.



If the second radical of the <sup>و</sup>مضارع bears <sup>و</sup>ضمة the <sup>و</sup>ألف with <sup>و</sup>ضمة should be prefixed. Thus <sup>و</sup>تنظر from <sup>و</sup>الأمر is <sup>و</sup>انظر, from <sup>و</sup>تدخل is <sup>و</sup>ادخل, from <sup>و</sup>تكتب is <sup>و</sup>اكتب and so forth.

The last letter <sup>و</sup>نون of second person masculine, dual and plural and of second person feminine, singular and dual, must be dropped while constructing <sup>و</sup>الأمر from them. <sup>و</sup>نون of second person, feminine plural, is retained. Thus <sup>و</sup>الأمر from <sup>و</sup>تفعلن is <sup>و</sup>افعلنا, from <sup>و</sup>تفعلنون is <sup>و</sup>افعلوا, from <sup>و</sup>تفعلن is <sup>و</sup>افعلنا, from <sup>و</sup>تفعلن is <sup>و</sup>افعلن.

When <sup>و</sup>نون of second person plural is dropped, an <sup>و</sup>ألف is placed after <sup>و</sup>واو.

الفعل الأمر الحاضر

مفرد	مثنى	جمع
مذكر	مذكر	مذكر
مؤنث	مؤنث	مؤنث

There is an exception in respect of the words <sup>و</sup>أمر to command, <sup>و</sup>أخذ to take and <sup>و</sup>أكل to eat. <sup>و</sup>المضارع of these verbs bears <sup>و</sup>ضمة on their second radicals. So according to above mentioned rules <sup>و</sup>الفعل الأمر of these verbs should have been <sup>و</sup>أأخذ, <sup>و</sup>أأكل and <sup>و</sup>أأمر. But <sup>و</sup>الأمر from these is <sup>و</sup>كل, <sup>و</sup>خذ, <sup>و</sup>مر.

<sup>و</sup>ليذهب let him go, <sup>و</sup>ليفعل let him do. These are known as <sup>و</sup>الأمر الغائب as obvious from the examples given.

<sup>و</sup>المضارع الغائب is constructed from <sup>و</sup>الأمر الغائب by prefixing <sup>و</sup>ل and making the last letter of the verb <sup>و</sup>ساكن.



نون of the third person masculine, dual and plural and نون of third person feminine dual are dropped ; نون of the third person feminine plural is retained. لِيَفْعَلَا let them do ( dual ). لِيَفْعَلُوا let them do ( pl. fem. ) . لِيَفْعَلْنَ let them do ( dual , fem. ) .

### الفِعْلُ الْأَمْرُ الْغَائِبُ

مفرد	مثنى	جمع
لِيَفْعَلْ	لِيَفْعَلَا	لِيَفْعَلُوا
لَتَفْعَلْ	لَتَفْعَلَا	لِيَفْعَلْنَ

أمر المتكلم These are لِيَفْعَلْ let me do. لِنَفْعَلْ let us do. لا فَعَلْ

أمر المتكلم is obstructed by prefixing ل to the verb.

لِيَفْعَلْ let me do. لِنَفْعَلْ let us do.

### المفردات

أَخَذَ - يَأْخُذُ - أَخَذَا to take. أَمَرَ - يَأْمُرُ - أَمَرَا to command. خَدِمَ - يَخْدُمُ - خَدِمُوا to serve. خَدِمَةُ - يَأْخُذُ + ب to catch, to seize. سَرَقَ - يَسْرِقُ - سَرَقُوا to steal. كَتَمَ - يَكْتُمُ - كَتَمُوا to conceal. صَنَعَ - يَصْنَعُ - صَنَعُوا to make, to manufacture. غَضِبَ - يَغْضَبُ - غَضِبُوا to be angry. نَزَلَ - يَنْزِلُ - نَزَلُوا to come down. مَنْزِلٌ house. أَسِيَادٌ , سَادَةٌ ج master سيد

### التمرين

(a) Translate into English :

يَا نِسَاءَ اسْمَعْنَ صَوْتَ أَطْفَالِكُنَّ - يَا خَادِمَةَ اذْهَبِي إِلَى السُّوقِ وَاطْلُبِي مِنَ الْخِيَاطِ ثِيَابِي الْجَدِيدَةَ - يَا أَيُّهَا الْمَلِكُ انْزِلْ عَنْ فَرَسِكَ وَادْخُلْ مَنْزِلِي - الْحَدَادُ يَصْنَعُ السَّكَاكِينَ وَالنَّجَّارُ يَصْنَعُ لَنَا الْكَرَاسِي - الْخَادِمُ يَخْدُمُ سَيِّدَهُ - فَلْيَذْهَبْ زَيْدُ -



(b) Translate into Arabic :

There is a butcher's shop in the market. Go to him and take beef from him for me. O, my servant ! beat this man. He stole my book. Open the door and enter the room. Why do you conceal what is in your mind ? God has made him rich. The book is stolen.

(c) Conjugate <sup>و</sup>أَكَلَ of the verb <sup>و</sup>أَكَلَ.

الإجابة

(a) O, women ! hear your children's voice. O, maid servant ! go to the market and ask for my new clothes from the tailor. O, King ! dismount from your mare and enter my house. The blacksmith makes knives and the carpenter makes chairs for us. The servant serves his master. Let Zaid go.

(b) في السوق دكان جزار - اذهب إليه وخذ منه لي لحما -

يا خادمي اضرب هذا الرجل - إنه سرق كتابي - افتح الباب وادخل  
الحجرة لماذا تكتتم ما في قلبك ؟ جعله الله غنيا - سرق الكتاب -

(c)

مفرد	مثنى	جمع
أكل	أكلَا	أكلُوا
أكلت	أكلتي	أكلن

## LESSON 28

### Moods

In Arabic there are three moods of verbs ; they are indicative mood, subjunctive mood and jussive mood.

أَكَلَ is مَبْنِي i.e. it has the same form in all the

three moods. <sup>و</sup>أَكَلَ varies according to its moods.

In the indicative mood the last letter of the verb bears <sup>و</sup>أَكَلَ and is called <sup>و</sup>أَكَلَ المعروف

أَكَلَ etc., are <sup>و</sup>أَكَلَ المرفوع

In the subjunctive mood the last letter bears <sup>و</sup>أَكَلَ and a verb in the subjunctive

mood is called <sup>و</sup>أَكَلَ المنصوب

أَكَلَ etc., are verbs in the subjunctive mood. In the jussive

mood the last letter of the verb bears <sup>و</sup>أَكَلَ and is called

أَكَلَ etc., are <sup>و</sup>أَكَلَ المجزوم

أَكَلَ



drop نون of المضارع المجزوم and المضارع المنصوب

their dual and plural forms except نون of feminine plural. نون of second person singular feminine is also dropped.

يفعلان in the subjunctive and in the jussive mood will be and تفعلين will be تفعلوا will be يفعلون , يفعلا so forth. In all the moods تفعلان and يفعلن retained in the same form.

حتى and إذن , كي , لي , لن , أن the particles الحروف

used to construct الفعل المضارع المنصوب.

أن

أن تفعل 'to do' in the third person, أن أفعل 'to do' in the second person and أن أفعل 'to do' in the first person. هو أمر زيداً أن يفعل هذا He asked Zaid to do this. هو أمرك أن تفعل هذا He asked you to do this. هو أمرني أن أفعل هذا He asked me to do this.

ل

لِتفعل 'for doing' in the third person. لِأفعل 'for doing' in the second person. لِأفعل 'for doing' in the first person. ذهب زيد إلى المدرسة ليقرأ درسه Zaid went to the school for reading his lesson. ذهبت إلى المدرسة لتقرأ درسك you went to the school for reading your lesson. ذهبت إلى المدرسة لأقرأ درسي I went to the school for reading my lesson.

كي

كي تفعل so that you may do. كي يفعل so that he may do. هو يعمل عملاً صالحاً كي يدخل الجنة so that I may do. كي أفعل so that I may do. هو يعمل عملاً صالحاً كي يدخل الجنة he does good deeds so that he may enter Paradise. اعمل عملاً صالحاً كي تدخل الجنة do good deeds so that you may enter Paradise. اعمل عملاً صالحاً كي تدخل الجنة I do good deeds so that I may enter Paradise.

لي always means ليكي ; sometimes لي is expressed and sometimes it is implied. هو يعمل عملاً صالحاً ليكي يدخل الجنة or



هو يعمل عملاً صالحاً كي يدخل الجنة he does good deeds so that he may enter paradise.

حتى

حتى أفعل حتى تفعل until he does, حتى يفعل until you do. أنا أقرأ درسي حتى أحفظ I read my lesson until I commit to memory it.

إذن

إذن is used to indicate future consequence of some action. It is used as consequential to some other statement preceding it. One says زيدٌ يعملُ عملاً صالحاً Zaid does good deeds. Some of the listeners say إذن يدخل الجنة then he will enter paradise.

لن

لن is a particle of negation ; it negates the future. لن يفعل هذا He will never do this. Negative particle لا is sometimes used with أن. When لا is used with أن it is

هو أمر زيداً ألا يفعل هذا . ألا written as he asked Zaid not to do this.

المفردات

قرأ - يقرأ - قراءة to read. شرب - يشرب - شرباً to drink. رقص - يرقص - رقصة to pluck. قطف - يقطف - قطفاً to bring. حضر + ب to dance. أطباء ج physician طيب to dance. بوابة ripe. ناضج. قرد ج monkey قرد good. طيب. كهول ج middle aged كهول. شيوخ ج old man شيخ.

التمرير

(a) Translate into English :

طلب مني الطبيب أن أشرب لبناً كثيراً - أمر زيد ابنه ألا يلعب طول الوقت بلعبته - ليذهب زيد إلى المدرسة كل يوم ليقرأ درسه - أعمل عملاً صالحاً لكي تدخل الجنة - القرد حيوان شاطر وهو يدخل المطبخ لكي يسرق الطعام - أنا أجلس تحت شجرة في الحديقة حتى ترجع من السوق -



(b) Translate into Arabic :

I asked Zainab to dance. I have sent my servant to the garden to pluck ripe fruits for me. The women go out every day from their houses to take water from the river. The judge wanted you (pl.) to appear before him. Have you opened the gate for them that they may come to us ?

(c) Rewrite the following with حركة .

طلب مني الطبيب ألا أكل اللحم - كتب الخليفة إلى أمير جيشه  
ألا يقتل الشيوخ والأطفال وألا يقطع الأشجار - ليذهب زيد إلى  
السوق ليأخذ ثيابي من الخياط - اجلس في الغرفة حتى أرجع -

الْأَجَابَةُ

( a ) The physician wanted me to drink much milk. Zaid asked his son not to play all the time with his toy. Let Zaid go to the school every day to read his lesson. Do good deed so that you may enter paradise. The monkey is a cunning animal and he enters the kitchen in order to steal food. I shall sit under a tree in the garden until you come back from the market.

(b)

أمرت زينب أن ترقص - أرسلت خادمي إلى الحديقة ليقطف لي أثماراً  
ناضجة - تخرج النساء من بيوتهن ليحضرن الماء من النهر - طلب القاضي  
منكم أن تحضروا أمامه - هل فتحت لهم الباب لكي يدخلوا عندنا ؟

(c)

طلب مني الطبيب ألا أكل اللحم - كتب الخليفة إلى أمير جيشه  
ألا يقتل الشيوخ والأطفال وألا يقطع الأشجار - ليذهب زيد  
إلى السوق ليأخذ ثيابي من الخياط - اجلس في الغرفة حتى أرجع -







لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ . تنوين  
 لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ or لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ  
 or لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ are also correct. When 'لَا' is  
 used in a جُمْلَةٌ فَعْلِيَّةٌ it is always used with الْفِعْلُ الْمَضَارِعُ  
 and indicates a general negation or negative command.

لَا يَذْهَبُ زَيْدٌ إِلَى السُّوقِ Zaid does not go to the market.

When negative is used for general negation it is called نَفْيٌ .

The negative particle 'لَا' is also used to indicate negative  
 command and in that case فِعْلٌ of the sentence is مَجْزُومٌ

لَا تَذْهَبَا do not go , لَا تَذْهَبِي you two do not go , لَا تَذْهَبِي  
 you (pl.) do not go , لَا تَذْهَبِي you (fem.sing.) do not  
 go , لَا تَذْهَبْنَ you (fem.pl.) do not go. Negative command  
 is called نَهْيٌ .

لَا يَذْهَبُ زَيْدٌ إِلَى السُّوقِ when used for prayer or curse it implies

future. قَتَلَكَ اللَّهُ may Allah have mercy on you. رَحِمَكَ اللَّهُ

may Allah kill you. الْفِعْلُ الْمَضَارِعُ may also be used for

this purpose. رَحِمَكَ اللَّهُ may Allah have mercy on you, is  
 also correct. For denying a wish the particle 'لَا' is used  
 with الْفِعْلُ الْمَاضِي indicating future. لَا رَحِمَكَ اللَّهُ may not  
 Allah have mercy on you.

لَمْ

The particle 'لَمْ' is used with الْفِعْلُ الْمَجْزُومُ and

negates the past. لَمْ يَذْهَبْ زَيْدٌ إِلَى السُّوقِ Zaid did not go

to the market. زَيْدٌ وَبَكْرٌ لَمْ يَذْهَبَا إِلَى السُّوقِ Zaid and Bakr

did not go to the market etc. لَا may be used to continue

a series of negations ; in that case the verb after لَا is

لَمْ يَدْخُلِ الدَّارَ لَا نَظَرَ إِلَى شَيْءٍ فِيهَا . الْمَاضِي he did not  
 enter the house and did not look at any thing in it.

لَمَّا

لَمَّا is used with الْفِعْلُ الْمَجْزُومُ and means " not yet " .

لَمَّا يَذْهَبُ زَيْدٌ إِلَى السُّوقِ Zaid has not yet gone to the market.

لَمَّا when used with الْمَاضِي it means " when " .



لَمَّا حَضَرَ زَيْدٌ انْصَرَفَ بَكْرٌ when Zaid came Bakr went away.

لَنْ

لَنْ is used with المضارع المنصوب and indicates emphatic negation of the future. لَا يَذْهَبُ he does not go or he will not go. لَنْ يَذْهَبَ he shall never go.

بَلْ

بَلْ is a particle used for correction. اضْرِبْ زَيْدًا بَلْ زَيْنَبَ beat Zaid ; no, beat Zainab. لَا تَضْرِبْ زَيْدًا بَلْ زَيْنَبَ do not beat Zaid but beat Zainab. قَطَفَ زَيْدٌ إِلَّا زَهَارَ بَلْ الْأَثْمَارَ Zaid plucked flowers ; no , he plucked fruits.

لَيْسَ

لَيْسَ means 'is not'. It is not a حرف particle , but it is a defective verb الفعل الناقص . It has no مضارع or مؤنث but only الماضي form , the following is the inflection of 'لَيْسَ'.

لَيْسَ

مفرد	مثنى	جمع	
لَيْسَ	لَيْسَا	لَيْسُوا	مذكر
لَيْسَتِ	لَيْسَتَا	لَيْسْنَ	مؤنث
لَسْتُ	لَسْتُمَا	لَسْتُمْ	مذكر
لَسْتِ	لَسْتُمَا	لَسْتُنَّ	مؤنث
لَسْتُ	لَسْنَا	لَسْنَا	مذكر ومؤنث

المبتدأ nominal sentences. لَيْسَ is used in nominal sentences.

of the sentence is always مرفوع and the خبر is منصوب .

لَيْسَ must agree with المبتدأ in number, gender and person.

لَيْسَ زَيْدٌ عَالِمًا Zaid is not learned. There is another way of expression. لَيْسَتْ زَيْنَبٌ بِجَمِيلَةٍ Zaid is not learned.

Zainab is not beautiful. لَسْتُ جَاهِلًا or لَسْتُ بِجَاهِلٍ I am not ignorant.



(b) Translate into Arabic :

He did not come to me yesterday. Do not laugh at me.  
He has not yet gone to the market. He drinks wine every day.  
She does not go out of her house on Sunday. Zainab went to her school; no, to her brother's house.

(c) Rewrite the following with حَرَكَة :

طرق رجل باب بيت أحد من أصدقائه - فقال صاحب البيت 'من أنت؟' - قال الرجل أنا - قال صاحب البيت اذهب أنا لا أعرف أحدا اسمه أنا - ما يقرأ زيد درسه - لما يخرج زيد من بيته - اكتب هذا - ليس لي قلم - لم يطبخ الطباخ طعاما لنا -

## الاجابة

(a) Zaid did not go out of his house for three days. Zainab does not eat heavy food. He did not go to his school. He shall never listen to his wife's advice. The male thief and the female thief cut their hands. Do not drink wine. O, my daughter! do not pluck fruits from the tree at night. Eat meat, no, eat fish. Zainab is not a beautiful girl. Sisters of Zaid are not beautiful. Zaid said to me that he would go to his house to-morrow.

(b)

هو لم يحضر إلى بالأمس - لا تضحك مني - هو لما يذهب إلى السوق - هو يشرب خمرا كل يوم - هي لا تخرج من بيتها يوم الأحد - زينب

## المفردات

to tell. قال - يقول - قولا. to cook. طبخ - يطبخ - طبخا.  
to knock. طرق - يطرق - طرقا. to laugh. ضحك - يضحك - ضحكا.  
advice. نصيحة. أسابيع ج week أسبوع. to go away. انصرف.  
finger إصبع. أصابع ج finger إصبع.

## التمرين

(a) Translate into English :

ماخرج زيد من بيته منذ ثلاثة أيام - زينب لا تأكل طعاما ثقيلا -  
هو لم يذهب إلى مدرسته - هو لن يسمع نصيحة زوجته - السارق  
والسارقة فاقطعوا أيديهما - لا تشرب خمرا - لا تقطفي يابنتي الا ثمار  
من الاشجار في الليل - كل اللحم بل السمك - ليست زينب بنتا  
جميلة - اخوات زيد لسن جميلات - قال لي زيد إنه يذهب إلى بيته

( أن and not إن is after قال conjunction )



ذَهَبْتُ إِلَى مَدْرَسَتِهَا بَلَّ إِلَى بَيْتِ أَخِيهَا -

(c)

طَرَقَ رَجُلٌ بَابَ بَيْتِ أَحَدٍ مِنْ أَصْدِقَائِهِ - فَقَالَ صَاحِبُ الْبَيْتِ  
 'مَنْ أَنْتَ؟' قَالَ الرَّجُلُ أَنَا - قَالَ صَاحِبُ الْبَيْتِ إِذْهَبْ أَنَا لَا أَعْرِفُ  
 أَحَدًا بِاسْمِهِ أَنَا - مَا يَقْرَأُ زَيْدٌ دَرْسَهُ - لَمَّا يَخْرُجُ زَيْدٌ مِنْ بَيْتِهِ - أَكْتُبُ  
 هَذَا - لَيْسَ لِي قَلَمٌ - لَمْ يَطْبَخِ الطَّبَاخُ طَعَامًا لَنَا -

## LESSON 30

## Derivatives

المشتقات

Some categories of **إِسْم** are derived from **المصدر**. These are **الصِّفَةُ الْمَشْبَهَةُ**, **إِسْمُ التَّفْضِيلِ**, **إِسْمُ الْمَفْعُولِ**, **إِسْمُ الْفَاعِلِ** and **إِسْمُ الْآلَةِ**. **إِسْمُ التَّفْضِيلِ** has already been dealt with.

إِسْمُ الْفَاعِلِ

( Active Participle )

**إِسْمُ الْفَاعِلِ** is derived from **المصدر**. **إِسْمُ الْفَاعِلِ** is constructed on the measure **فَاعِلٌ** from **المصدر** of **قَتَلَ** simple tre-letteral verbs. From **قَتَلَ** killing we have **قَاتِلٌ** killer or murderer, from **عَمَلَ** work we have **عَامِلٌ** worker, from **جَلَسَ** sitting we have **جَالِسٌ** 'is sitting', from **ذَهَبَ** going we have **ذَاهِبٌ** 'is going', from



عقل power of understanding we have عاقل wise, from  
 جهل ignorance we have جاهل ignorant and so forth. قاتل,  
 عامل etc., are like English nouns. ذاهب, جالس etc., are like  
 English verbs in the present continuous tense. جاهل, عاقل  
 etc., are like English adjectives. If the verb derived from  
 a مصدر be متعدي the فعل transitive verb then اسم الفاعل  
 derived from such مصدر is like English nouns. Verb derived  
 from قتل is قاتل which is اسم الفاعل المتعدي and so اسم الفاعل  
 derived from قاتل is قاتل a killer or a murderer. If the verb  
 derived from a مصدر be لازم the فعل intransitive verb then  
 اسم الفاعل derived from such مصدر is like English verb in  
 the present continuous tense. The verb from جلوس is  
 جلس which is اسم الفاعل لازم and so اسم الفاعل derived from  
 جلس is جالس is sitting. If المصدر be like English abstract  
 nouns indicating some quality then اسم الفاعل derived from

such مصدر is like English adjectives. So, اسم الفاعل derived  
 from عقل power of understanding is عاقل wise.

### اسم المفعول

( Passive Participle )

اسم المفعول is derived from المصدر. اسم المفعول  
 derived from الفعل الثلاثي المجرد of المصدر is in the  
 form اسم المفعول. اسم المفعول is generally derived from مصدر  
 of a verb which is اسم الفاعل المتعدي. مكتوب, done, مقبول  
 written, المقبول هو زيد the killed is Zaid ;  
 here الرجل المقبول هو زيد is English noun. المقبول  
 the killed man is Zaid ; here المقبول is English adjective.

### اسم المكان

( Noun of Place )

مكان means place. اسم المكان is derived from مصدر  
 on the measure مفعول or مفعول. اسم المكان indicates



the place of doing something or the place where something happens. <sup>مَسْجِدٌ</sup> a mosque is <sup>اِسْمُ الْمَكَانِ</sup> . <sup>مَسْجِدٌ</sup> is a place of performing <sup>سُجْدَةً</sup> i. e., prostration before Allah. <sup>مَدْرَسَةٌ</sup> a school is <sup>اِسْمُ الْمَكَانِ</sup> . <sup>مَدْرَسَةٌ</sup> is a place where <sup>دُرُوسٌ</sup> or lessons are given to students. <sup>مَغْرِبٌ</sup> west is <sup>اِسْمُ الْمَكَانِ</sup> as the Sun sets in <sup>غَرْبٌ</sup> or the west.

<sup>اِسْمُ الزَّمَانِ</sup>

( Noun of Time )

<sup>زَمَانٌ</sup> means time <sup>اِسْمُ الزَّمَانِ</sup> indicates the time of doing something or of happening of something. It is constructed on the same measures on which <sup>اِسْمُ الْمَكَانِ</sup> is constructed.

Whether a word is <sup>اِسْمُ الْمَكَانِ</sup> or <sup>اِسْمُ الزَّمَانِ</sup> must, therefore, be ascertained from the context. <sup>أَنَا أَهْضِرُ إِلَيْكَ بَعْدَ الْمَغْرِبِ</sup>

I shall come to you after sun set. Here <sup>مَغْرِبٌ</sup> indicates time of setting of the Sun and here <sup>اِسْمُ الزَّمَانِ</sup> is <sup>مَغْرِبٌ</sup>

and not <sup>اِسْمُ الْمَكَانِ</sup> . <sup>قَابَلْتُهُ عِنْدَ مَطْلَعِ الشَّمْسِ</sup> I met him at sun rise. Here <sup>اِسْمُ الزَّمَانِ</sup> is <sup>مَطْلَعٌ</sup>

<sup>اِسْمُ الْآلَةِ</sup>

( Noun of Instruments )

<sup>آلَةٌ</sup> means instrument. <sup>اِسْمُ الْآلَةِ</sup> means a noun indicating an

instrument for doing something. <sup>اِسْمُ الْآلَةِ</sup> is derived from <sup>مَصْدَرٌ</sup>,

the verb derived from which is transitive. It has three forms :

<sup>مِفْتَاحٌ</sup> key, an instrument of opening. <sup>مِفْعَلَةٌ</sup> and <sup>مِفْعَالٌ</sup> , <sup>مِفْعَالٌ</sup>

opening. <sup>مِغْزَلٌ</sup> spinning wheel, <sup>مِغْزَلٌ</sup> is spinning wheel, an instru-

ment of weaving. <sup>مَكْنَسَةٌ</sup> sweeping ( house etc. ), <sup>مَكْنَسَةٌ</sup>

means broom stick, an instrument of sweeping.

<sup>الصِّفَةُ الْمَشْبَهَةُ</sup>

<sup>الصِّفَةُ الْمَشْبَهَةُ</sup> is a category of adjectives which indicates some inherent and permanent quality as distinct from qualities acquired or ephemeral. <sup>اَللّٰهُ عَلِيْمٌ</sup> Allah is All-knowing.



Knowledge is an inherent quality of Allah. Therefore, عَلِيمٌ  
is the صِفَةُ الْمَشَبَّهَةِ. الرَّجُلُ جَمِيلٌ the man is handsome.

Here جَمِيلٌ is not an ephemeral quality but a quality  
co-existent with the man. Therefore, جَمِيلٌ is the صِفَةُ الْمَشَبَّهَةِ.

زَيْدٌ عَالِمٌ Zaid is learned. Here عَالِمٌ indicates a quality  
acquired by Zaid and so it is not the صِفَةُ الْمَشَبَّهَةِ. اللَّهُ عَالِمُ الْغَيْبِ.

Allah is knower of the unseen. Here عَالِمٌ indicates an  
inherent quality of Allah and so here it is the صِفَةُ الْمَشَبَّهَةِ  
not a simple اسم الصِّفَةِ. Generally adjectives of the measure

اسم الفاعل i.e., qualities indicated by اسم الفاعل, مفعول, فاعل  
اسم التفضيل and اسم المفعول are acquired or ephemeral.

But sometimes as اللَّهُ عَالِمُ الْغَيْبِ adjectives of the measure  
etc., indicate qualities inherent and in these  
cases they are the صِفَةُ الْمَشَبَّهَةِ. الشَّمْسُ حَارَةٌ the Sun is hot.

In this particular case حَارَةٌ is the صِفَةُ الْمَشَبَّهَةِ as heat is an

inherent quality of the Sun neither acquired nor ephemeral.  
الْمَاءُ حَارٌ the water is hot ; here حَارٌ is simple adjective  
and not the صِفَةُ الْمَشَبَّهَةِ for heat is not inherent and permanent  
quality of water.

All adjectives derived from الْمَصْدَرُ, of the verb which  
is intransitive giving the meaning of اسم الفاعل but not,  
on the measure of اسم الفاعل are the صِفَةُ الْمَشَبَّهَةِ.

الْحَيَوَانُ عَاطِشٌ the animal is thirsty. عَاطِشٌ gives the meaning  
of اسم الفاعل but is not on the measure اسم الفاعل and  
so the صِفَةُ الْمَشَبَّهَةِ is عَاطِشٌ.

### المفردات

حَرَثَ - يَحْرَثُ - حَرْثًا to till. حَرَسَ - يَحْرُسُ - حِرَاسَةً to guard.

طَلَعَ - يَطْلُعُ - طُلُوعًا to rise, طُلُوعًا to appear. شَرَقَ - يَشْرُقُ - شُرُوقًا to rise ( the sun, moon, etc. ).

غَرَبَ - يَغْرُبُ - غُرُوبًا to set. لَعَقَ - يَلْعَقُ - لَعَقًا to lick. ( sun ).



لَبَسَ - يَلْبَسُ - لِبَاسًا to wear, خَلَعَ - يَخْلَعُ - خِلْعًا to take off  
to put on. (clothes, shoes etc.).

طَوَى - يَطْوِي - طَيًّا to fold, نَشَرَ - يَنْشُرُ - نَشْرًا to unfold  
(cloth), (clothes), to broadcast, to publish, to saw.

حَارِثٌ tiller, غَاضِبٌ angry. حَرَّاسٌ ج حُرَّاسٌ guard حَارِسٌ  
cultivator حَرَثَ ج حَرَاثٌ the east. مَلْعَبٌ play ground

مَلَاعِقُ ج مِلْعَقَةٌ spoon. أَحْذِيَّةٌ ج حِذَاءٌ shoes. مَلَاعِبُ ج  
مَغْضُوبٌ مغضوب. مَحَارِثُ ج مَحَارِثٌ plough. مَنَاشِيرُ ج مَنَاشِيرٌ saw مَنَاشِيرٌ  
مَلَابِسُ ج مَلَابِسٌ cloth مَلَابِسٌ furniture. أَثَاثٌ wrath stricken.

### التمرين

(a) Translate into English :

لَبَسَتْ زَيْنَبُ مَلَابِسَهَا فَخَرَجَتْ مِنْ بَيْتِهَا وَذَهَبَتْ إِلَى بَيْتِ  
أَخِيهَا - يَلْعَبُ الْوَلَدُ فِي الْمَلْعَبِ - يَصْنَعُ لَنَا النُّجَّارُ أَثَاثَ الْبَيْتِ

مِنَ الْخَشَبِ بِالْمَنْشَارِ - تَطْلُعُ الشَّمْسُ صَبَاحًا مِنَ الْمَشْرِقِ وَتَغْرُبُ  
مَسَاءً فِي الْمَغْرِبِ - نَلْعَقُ الطَّعَامَ بِالْمِلْعَقَةِ - الْحَارِثُ يَحْرَثُ الْأَرْضَ  
بِالْمَحْرَاثِ -

(b) Translate into Arabic :

The guard guards the house at night. Zainab returned to her house and took off her clothes and shoes and then she folded her clothes. News is broadcast every day in the morning. Zaid is angry with Bakr.

(c) Fill up the blanks :

الْمِلْعَقَةُ آلَةٌ بِهَا طَعَامًا. الْحَارِثُ هُوَ الرَّجُلُ الَّذِي - الْأَرْضَ بِ - .  
الآن - الْأَخْبَارُ. الْكَلْبُ - الْبَيْتَ فِي - .

### الاجابة

(a) Zainab put on her clothes and then came out of her house and went to her brother's house. The boys play in the play-ground. The carpenter makes for us furniture of the house from wood with saw. The Sun rises in the morning from the East and sets in the evening in the West. We lick food with the spoon. The cultivator tills the field with plough.



(b)

الْحَارِسُ يَحْرُسُ الْبَيْتَ فِي اللَّيْلِ - رَجَعَتْ زَيْنَبُ إِلَى بَيْتِهَا  
وَعَدَتْ مَلَابِسَهَا وَحِذَائَهَا ثُمَّ طَوَتْ مَلَابِسَهَا - تَنْشُرُ الْأَخْبَارُ  
كُلَّ يَوْمٍ فِي الصَّبَاحِ - زَيْدٌ غَاضِبٌ عَلَى بَكْرٍ.

(c)

مِلْعَقَةُ آلَةٍ نَلْعَقُ بِهَا طَعَامًا - الْحَارِثُ هُوَ الرَّجُلُ الَّذِي يَحْرَثُ  
الْأَرْضَ بِالْمَحْرَاثِ - الْآنَ تَنْشُرُ الْأَخْبَارُ - الْكَلْبُ يَحْرُسُ الْبَيْتَ  
فِي اللَّيْلِ.

## LESSON 31

*Classification of Simple Triliteral Verbs*

Arabic verbs mostly consist of three root-letters. First root-letter may be called the 1st radical, the second may be called the second radical and the third may be called the third radical. The root-letters are called **مَادَّة**. Some verbs consist of four or five radicals. A verb consisting of three radicals is called **الْفِعْلُ الثَّلَاثِي** or Triliteral Verb, a verb consisting of four radicals is called **الْفِعْلُ الرَّبَاعِي** and a verb consisting of five radicals is called **الْفِعْلُ الْخَمَاسِي**. **الْفِعْلُ الثَّلَاثِي الْمَجْرَد** is of two categories: they are **الْفِعْلُ الثَّلَاثِي** simple triliteral verbs and **الْفِعْلُ الثَّلَاثِي الْمَزِيدُ فِيهِ** triliteral verbs with some other letters added to the three root-letters.

**حَرَكَةُ** of the second radical of the simple tri-literal verbs both in their **الْمَاضِي** and **الْمُضَارِع** form vary. In some cases the second radical bears **فَتْحَة**, in some cases it bears



فتح and in some cases it bears ضمة. In the Verb فتح to open the حركة of the second radical is فتحة, in the verb سمع to hear the حركة of the second radical is كسرة and in كرم to be noble the حركة of the second radical is ضمة.

On the basis of حركة of the second radical of الماضي and forms, الفعل الثلاثي is classified into six categories or أبواب الفعل :

- (١) فتح يفتح، (٢) ضرب يضرب، (٣) نصر ينصر،  
(٤) سمع يسمع، (٥) حسب يحسب، (٦) كرم يكرم.

A verb, the second radical of which bears فتحة both in its الماضي and المضارع forms is of باب فتح-يفتح.

Thus جمع - يجمع to gather and قرأ - يقرأ to read, باب فتح - يفتح to forbid are of باب فتح-يفتح.

A verb, the second radical of which bears فتحة in its الماضي form and bears كسرة in its المضارع form is of

رجع يرجع to return, جلس يجلس to sit, باب ضرب - يضرب, باب ضرب - يضرب to know etc., are of باب ضرب - يضرب.

A verb, the second radical of which bears فتحة in its الماضي form and ضمة in its المضارع form is of باب نصر ينصر. باب نصر ينصر to enter etc., are of باب نصر ينصر.

A verb, the second radical of which bears كسرة in its الماضي form and فتحة in its المضارع form is of باب سمع - يسمع. باب سمع - يسمع to play, يلعب - يلعب to be glad, فرح - يفرح to lick etc., are of باب سمع - يسمع.

A verb, the second radical of which bears كسرة in its الماضي and المضارع forms is of باب حسب - يحسب. باب حسب - يحسب to be unable etc., are of باب حسب - يحسب.

A verb, the second radical of which bears ضمة both in its الماضي and المضارع forms is of باب كرم - يكرم.



اليوم مفلس - بعد زيد عني - رفضت البنت أن تكتب درسها

( b ) Translate into Arabic :

Many animals are slaughtered every day. Committing Al-Quran to memory is difficult. Zaid commits to memory his lessons and takes care of his books. The monkeys are jumping under the tree. After food he lies down for a while. Zaid became near to me. Read your lessons or you will fail in your examination.

( c ) Mention بَاب of the following verbs :

أخذ - خرج - عرف - قطع - سرق - غضب - حفظ

الإجابة

( a ) Are you satisfied with food ? Yes, I am satisfied. I do not understand your speech. Reading books is easy but to understand them is difficult. The child fell on the ground. I have spent my money and to day I am penniless. Zaid became far from me. The girl refused to write her lesson.

( b )

يذبح كثير من الحيوان كل يوم - حفظ القرآن صعب - يحفظ زيد دروسه ويحفظ كتبه - تقفز القردة تحت الشجرة - هو يرقد قليلا بعد الطعام - قرب زيد مني - اقرأ دروسك وإلا فسترسب في الامتحان -

( c )

نصر - نصر - ينصر - ضرب - يضرب - فتح - يفتح - ضرب - يضرب

سمع - يسمع - سمع - يسمع

to be near, يقرب - يبعد - يكثر - يكثر - يكثر - يكثر

many in number, يكبر - يكبر - يكبر - يكبر - يكبر - يكبر

المفردات

to be satisfied ( with food ) - يشبع - يشبع - يشبع

to slaughter, يفهم - يفهم - يفهم - يفهم - يفهم - يفهم

to commit, يحفظ - يحفظ - يحفظ - يحفظ - يحفظ - يحفظ

to memory, to protect, to take care of, قفز - قفز - قفز - قفز - قفز - قفز

to spend, صرف - صرف - صرف - صرف - صرف - صرف

to reject, to refuse, رفض - رفض - رفض - رفض - رفض - رفض

to fail, to be unsuccessful in examination, رسب - رسب - رسب - رسب - رسب - رسب

money, نفوس - نفوس - نفوس - نفوس - نفوس - نفوس

التمرين

( a ) Translate into English :

هل شيعت؟ نعم شيعت - لا أفهم كلامك - قراءة الكتب سهلة

ولكن فهمها صعب - سقط الطفل على الأرض - صرفت نقودي فأنا



الفِعْلُ الثَّلَاثِي الْمَزِيدُ فِيهِ

There are some ثَلَاثِي triliteral verbs to the root of which one or more extra letters are added. These verbs are called, أَفْعَلُ الثَّلَاثِي الْمَزِيدُ فِيهِ. There are twelve أَبْوَابُ categories of these verbs. Of these, nine أَبْوَابُ are in common use. Some of these أَبْوَابُ have only one letter added to the root, some have two letters added to the root and some have three letters added to the root. These verbs have fixed forms or measures of their مَصْدَرُ, الْمَاضِي, etc. These أَبْوَابُ are classified according to the forms of their مَصْدَرُ. Three of the nine أَبْوَابُ which are in common use have only one letter added to the root., These are بَابُ التَّفْعِيلِ, بَابُ الْمَفَاعَلَةِ, and بَابُ الْأَفْعَالِ

A letter or letters added to the root of **الفعل الثلاثي المجرد** are distinctly visible in **الماضي** form of the verbs. **الماضي** form of **باب التفعيل** is **فعل**. Here an additional letter **ع** is added to the root 'فعل'. **الماضي** form of **تعليم** is **علم** to teach, of **تكريم** is **كرم** to honour and of **تفضيل** is **فضل** to prefer or to give preference to. **الماضي** form of **مفاعلة** is **فاعَل**. Here an **ألف** is added to the root 'فعل'. **الماضي** form of **مقاتلة** is **قاتل** to fight. **الماضي** form of **محادثة** is **جادل** to converse and **الماضي** form of **مجادلة** is **جادل** to



argue. <sup>أَفْعَل</sup> form of <sup>إِفْعَال</sup> is <sup>أَفْعَل</sup>. Here an <sup>أَلِف</sup> is added to the root <sup>فعل</sup>. <sup>أَدْخَلَ</sup> form of <sup>إِدْخَال</sup> is <sup>أَدْخَلَ</sup> to admit into. <sup>أَطْعَمَ</sup> form of <sup>إِطْعَام</sup> is <sup>أَطْعَمَ</sup> to feed and <sup>أَغْرَقَ</sup> form of <sup>إِغْرَاق</sup> is <sup>أَغْرَقَ</sup> to drown. Each <sup>بَاب</sup> of <sup>أَفْعَل</sup> has some characteristics of its own.

<sup>أَفْعِل</sup> has three principal characteristics. It makes <sup>أَفْعِل</sup> intransitive verb <sup>أَفْعِل</sup> transitive. <sup>فَرِحَ</sup> to be glad, <sup>فَرَّحَ</sup> to gladden. <sup>ضَعَفَ</sup> to be weak, <sup>ضَعَّفَ</sup> to weaken. It intensifies the action of the original verb. <sup>قَطَعَ</sup> to cut. <sup>قَطَعَ</sup> to cut to pieces. <sup>كَسَرَ</sup> to break. <sup>كَسَّرَ</sup> to break to pieces. It makes the original verb causative <sup>عَلِمَ</sup> to know, <sup>عَلَّمَ</sup> to cause to know i.e., to teach. <sup>حَمَلَ</sup> to carry <sup>حَمَّلَ</sup> to make one carry, to burden, to load.

### <sup>أَفْعَل</sup> <sup>أَفْعَل</sup> <sup>أَفْعَل</sup> بَابُ الْمَفَاعَلَةِ

The most common function of <sup>أَفْعَل</sup> is that it indicates reciprocity or mutuality of the action of the original verb. <sup>قَتَلَ</sup> to kill, <sup>قَاتَلَ</sup> to fight. <sup>ضَرَبَ</sup> to strike, <sup>ضَارَبَ</sup> to strike each other.

### <sup>أَفْعَل</sup> <sup>أَفْعَل</sup> <sup>أَفْعَل</sup> بَابُ الْأَفْعَالِ

In this <sup>بَاب</sup> a verb which is originally <sup>أَفْعَل</sup> becomes <sup>أَفْعَل</sup> to sit, <sup>أَجَلَسَ</sup> to set. <sup>دَخَلَ</sup> to enter, <sup>أَدْخَلَ</sup> to admit into. Besides this there are other functions of <sup>بَابُ الْأَفْعَالِ</sup>. But they are not in common use.



[illegible]

المفردات

سَجَن - يَسْجِن - سَجَنًا. أَفْقَدَ to deprive of. فَقَدَ - يَفْقِدُ - فَقْدًا

to imprison. **هَرَبَ** - **يَهْرَبُ** - **هَرَبًا** to flee. **سَاعَدَ** to help.

خَبِرَ، أَخْبَرَ. أَخْرَقَ to drown. غَرِقَ - يَغْرُقُ - غَرَقًا to be drowned.

to inform. أَضَافَ to entertain as guest. أَحَبَّ - يُحِبُّ - حُبًّا

to love, to like. ضایف guest ضایف . ضایف host. مسکین

wealth, property. مَالٌ . سَفْنٌ ج ship سَفِينَةٌ . مَسَاكِينٌ ج needy

work, <sup>٨</sup>أمر culprit. <sup>٨٨٨</sup>لصوص thief. <sup>٨٨٨</sup>لصوص لص. <sup>٨٨٨</sup>أموال ج

امور ج affair

التمرين

(a) Translate into English :

طَلَبَ مِنِّي أَبِي أَنْ أُدْخِلَ ابْنِي الْمَدْرَسَةَ - رَحِمَكُمُ اللَّهُ - سَعْن

القَاضِي السَّارِقُ الَّذِي سَرَقَ سَاعَتِي - أَفْقَدَ زَيْدٌ بَكْرًا مَالَهُ - هَرَبَ

الحَارِسُ اللَّصُّ - تَسَاعَدُ زَيْنَبُ أُمَهَا فِي أُمُورِ الْبَيْتِ - أَغْرَقَتْ

الرياح السفينة.



( b ) Translate into Arabic :

Zaid informed me that he would come to me on Sunday. Allah loves those who feed the poor. The host honoured and entertained his guest. O, my daughter ! teach your brother his lessons. The culprit fled. Help the needy. Take care of your pen so that it may not be lost.

(c) Mention المَاضِي المَجْهُولُ، المَاضِي المَعْرُوفُ، والمَصْدَرُ  
والمَفْعُولُ، اسمُ الفَاعِلِ، والمضارع المَجْهُولُ، والمضارع المَعْرُوفُ  
بابُ الْمُفَاعَلَةِ of النَّهْيِ and الأَمْرِ

الاجابة

(a) My father asked me to admit my son in the school. May Allah show you mercy. The judge imprisoned the thief who stole my watch. Zaid deprived Bakr of his property. The guard made the thief flee. Zainab helps her mother in household affairs. The wind drowned the ship.

(b)

زيد أخبرني أنه يحضر إلى يوم الأحد - الله يحب الذين يطعمون  
الفقراء - المضيف أكرم ضيفه - يا ابنتي علمي أخاك دروسه -

هَرَبَ الْمَجْرِمُ - سَاعَدَ الْمُسْكِينُ - احْفَظْ قُلُومَكَ لِئَلَّا يَفْقَدَ -

(c) مساعدة - ساعد - سوعد - يساعد - يساعِد - مساعِد - مساعد -

لا تساءل - لا تساءل

## LESSON 33

الفعل الثلاثي المزيد فيه

وَبَابُ التَّفْعِلِ،

Any verb the مصدر of which is on the measure تَفْعَل is of باب التفعّل . learning, accepting, remembering etc , are of باب التفعّل of الماضي . From تعلم we have تعلم to learn. From تقبل we have تقبل to accept. From تذكر we have تذكر to remember. باب التفعّل generally gives reflexive meaning to the original verb. عِلِم know, عَلِم to teach and تَعَلِم to teach one's own self i.e., to learn. Sometimes باب التفعّل gives the same meaning as the original verb . يقبل - يقبل - قبولاً to accept and تذكر to remember and تذكر to remember.



تَفَاعُلٌ

Any verb <sup>مصدر</sup> of which is on the measure <sup>تفاعل</sup> is of <sup>باب التفاعل</sup> fighting one another, <sup>تقابل</sup> meeting one another. <sup>تمارض</sup> pretending to be ill. <sup>باب التفاعل</sup> of <sup>الماضي</sup> is on the measure <sup>تفاعل</sup>. We have <sup>تقاتل</sup> to fight with one another from <sup>تقابل</sup>. We have <sup>تقابل</sup> to meet one another from <sup>تقابل</sup> and we have <sup>تمارض</sup> to pretend to be ill from <sup>تقابل</sup>.

Generally <sup>باب التفاعل</sup> indicates mutuality of action <sup>يقبل - قبل</sup> to approach and <sup>تقابل</sup> to approach one another i.e., to meet one another. <sup>قتل</sup> to kill and <sup>تقاتل</sup> to kill one another i.e., to fight with one another. Sometimes <sup>باب التفاعل</sup> indicates pretention to something <sup>مرض</sup> to be ill and <sup>تمارض</sup> to pretend to be ill.

بَابُ الْإِفْتِعَالِ

A verb <sup>مصدر</sup> of which is on the measure <sup>افتعال</sup> is of <sup>باب الافتعال</sup> being collected together, assembling; <sup>انتشار</sup> to be scattered.

being scattered. <sup>افتراس</sup> killing a prey. <sup>الماضي</sup> of <sup>باب الافتعال</sup> is on the measure <sup>افتعل</sup>. From <sup>اجتماع</sup> we have <sup>اجتمع</sup> to be collected together, to assemble, from <sup>انتشار</sup> we have <sup>انتشر</sup> to be scattered and from <sup>افتراس</sup> we have <sup>افترس</sup> to kill a prey.

<sup>باب الافتعال</sup> gives reflexive meaning to the original verb.

<sup>جمع</sup> to collect and <sup>اجتمع</sup> to be collected together, to assemble. <sup>نشر</sup> to spread and <sup>انتشر</sup> to be spread i.e., to be scattered.

Sometimes <sup>باب الافتعال</sup> gives the same meaning as the original verb; <sup>افترس</sup> to kill a prey and <sup>افترس</sup> to kill a prey.

بَابُ الْإِنْفِعَالِ

Any verb <sup>مصدر</sup> of which is on the measure <sup>انفعال</sup> is of <sup>باب الانفعال</sup> breaking itself i.e., being broken, <sup>انكشاف</sup> being uncovered, being exposed, being disclosed, <sup>انقلاب</sup> turning oneself upside down. <sup>الماضي</sup> of <sup>باب الانفعال</sup> is on the measure <sup>انفعل</sup>. From <sup>انكسار</sup> we have <sup>انكسر</sup> to break itself or to



be broken. Form <sup>ا</sup>اِنْكَشَفَ we have <sup>ا</sup>اِنْكَشَفَ to be uncovered, to be exposed. Form <sup>ا</sup>اِنْقَلَبَ we have <sup>ا</sup>اِنْقَلَبَ to turn itself, to turn upside down. <sup>ا</sup>بَابُ الْاِنْفِعَالِ gives a reflexive meaning to the original verb. <sup>ا</sup>كَسَرَ to break, <sup>ا</sup>اِنْكَسَرَ to break itself i.e., to be broken. <sup>ا</sup>كَشَفَ to uncover and <sup>ا</sup>اِنْكَشَفَ to be uncovered, to be exposed. <sup>ا</sup>قَلَبَ to turn upside down and <sup>ا</sup>اِنْقَلَبَ to turn itself upside down i.e. to be turned upside down.

Sometimes <sup>ا</sup>بَابُ الْاِنْفِعَالِ indicates one's allowing something to be done to him <sup>ا</sup>خَدَعَ to deceive and <sup>ا</sup>اِنْخَدَعَ to allow oneself to be deceived.

### The measures

الوزان

باب	المادة	المجردة	مصدر	ماضي	ماضي	مضارع	اسم	اسم	الامر	النهي
تفعل	قبل	تقبل	تقبل	تقبل	تقبل	يتقبل	يتقبل	يتقبل	تقبل	لا تتقبل
تفاعل	قبل	تقابل	تقابل	تقابل	تقابل	يتقابل	يتقابل	يتقابل	تقابل	لا تتقابل
اقتعال	جمع	اجتماع	اجتماع	اجتمع	اجتمع	يجتمع	يجتمع	يجتمع	اجتمع	لا تجتمع
انفعال	قلب	انقلاب	انقلب	انقلب	انقلب	ينقلب	ينقلب	ينقلب	انقلب	لا تنقلب
ق-ل-ب	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل



شَيْطَانِي - تَسَلَّمْتُ مَكْتُوبَكَ بِالْأَمْسِ - بَارَكَهُ اللَّهُ - تَبَارَكَ اللَّهُ -  
هَبَّتِ الرِّيحُ فَانْفَلَقَ الْبَابُ - تَمَرَّقَ قَمِيصُهُ

(b) Translate into Arabic :

The president will address the public to-morrow and men will assemble to listen to his speech. Close the door. The door is closed. The bottle fell on the ground and broke. His knowledge made me wonder. Fatima tore her brother's shirt. Glasses are made of glass.

(c) Mention المضارع المجهول of the following verbs :

كَرَّمَ - خَاطَبَ - أَغْلَقَ - تَعَجَّبَ - تَقَاتَلَ - اسْتَغْفَرَ

الْأَجَابَةُ

(a) I wondered at her beauty. Her beauty made me wonder. I saluted him. Today my Satan has submitted. I received your letter yesterday. May Allah bless him. Glory be to Allah. The wind blew and the door closed. His shirt was torne.

المفردات

أَعَجَبَ to make one wonder at. عَجِبَ - يَعَجِبُ - عَجِبًا  
to be safe, سَلِمَ - يَسْلَمُ - سَلَامَةً wonder at. to wonder at.  
to be safe from defect. سَلَّمَ to save, to salute, to greet  
(to say السَّلَامُ عَلَيْكُمْ) . أَسْلَمَ to submit, to accept Islam.  
تَسَلَّمَ to receive. تَبَارَكَ to be exalted. بَارَكَ to bless.  
تَمَرَّقَ to tear. هَبَّ - يَهْبُ - هَبُّوْا to blow (wind). مَزَّقَ  
to be torne. زَجَّاجَ glass. خَاطَبَ to address, to make a speech.  
رُؤَسَاءُ ج رؤساء chief, president, the head رئيس bottle. قَنِينَةٌ ، زجاجة  
to close (door). غَلَقَ ، أَغْلَقَ to close itself  
أَرْسَلَ to send. خَاطَبَ beauty. جَمَالَ to listen. اسْتَمَعَ  
ج Satan شَيْطَانٌ . أَقَمَصَ shirt قَمِيصٌ . خَاطَبَ ج speech  
letter. مَكْتُوبٌ . شَيْطَانِي

التمرين

(a) Translate into English :

تَعَجَّبْتُ مِنْ جَمَالِهَا - أَعْجَبَنِي جَمَالُهَا - سَلَّمْتُ عَلَيْهِ - الْيَوْمَ أَسْلَمَ



( d )

يُخَاطَبُ الرَّئِيسُ النَّاسَ غَدًا وَيَجْتَمِعُ النَّاسُ لِيَسْتَمِعُوا إِلَى خِطَابِهِ -  
 أَغْلِقِ الْبَابَ - الْبَابُ مَغْلَقٌ - سَقَطَتِ الزَّجَاجَةُ عَلَى الْأَرْضِ  
 فَانْكَسَرَتْ - أَعْجَبَنِي عِلْمُهُ - مَزَقَتْ فَاطِمَةُ قَمِيصَ أَخِيهَا - تَصْنَعُ  
 الْأَكْوَابَ مِنَ الزَّجَاجِ -

( c )

يُكْرَمُ - يُخَاطَبُ - يَغْلَقُ - يَتَعَجَّبُ - يَتَقَاتَلُ - يَسْتَغْفِرُ

## LESSON 34

الْفِعْلُ الثَّلَاثِيُّ الْمَزِيدُ فِيهِ

بَابُ الْإِسْتِفْعَالِ

Any verb مصدر of which is on the measure إِسْتِفْعَالٌ is of بَابُ الْإِسْتِفْعَالِ using إِسْتَعْمَلَ seeking forgiveness, إِسْتَنْصَرَ seeking help etc., are of بَابُ الْإِسْتِفْعَالِ form. Here three letters, namely, ت, س and ن are added to the root فَعَلَ to use, إِسْتَعْمَلَ to seek forgiveness, إِسْتَنْصَرَ to seek help.

بَابُ الْإِسْتِفْعَالِ indicates seeking the content of the original verb. غَفَرَ to forgive, إِسْتَنْصَرَ to seek help, نَصَرَ to help, أَذِنَ to permit, إِسْتَأْذَنَ to seek permission, إِسْتَفْغَرَ to seek forgiveness.

In some cases it means employing some one to some office indicated by the original word. إِسْتَخْلَفَ successor, خَلِيفَةً to appoint a successor, وَزِيرًا minister, إِسْتَوْزَرَ to appoint a minister.



باب الافعال

A verb مُصَدَّر of which is on the measure اَفْعِلَال is of  
 اَصْفَر becoming yellow. اَحْمَر becoming red. بَابُ الْاَفْعِلَالِ  
 اَلْمَاضِي. بَابُ الْاَفْعِلَالِ becoming black etc, are of  
 اَصْفَرَ. اَحْمَرَ. اَفْعَلَ is بَابُ الْاَفْعِلَالِ form of  
 اَسْوَدَ to become black. Here two extra  
 letters are added to the root. بَابُ الْاَفْعِلَالِ is used exclusively  
 for colours as given in preceding examples.

[illegible]



## المفردات

كَبَر - يَكْبُر - كَبْرًا to be big. أَذِن - يَأْذِن - إِذْنًا to permit.

استخدم to employ استفهم to enquire, in service. to interrogate.

أسود to become سواد blackness.

نظف to clean. black.

ندم - يندم - ندم to repent. نادم to drink with

حقائق ج truth, reality حقيقة to be heavy. يشقل - ثقلاً

لطف courtesy. فوارس ج horse-man, rider فارس

خلفاء ج successor, vicegerent خليفة great. عظيم

مستقبل future. نباتات ج plant نبات

عباد slaves of Allah. عبيد ج slave عبد

وزراء ج minister وزير. ما what (relative pronoun).

## التحريين

(a) Translate into English :

لَمَّا نَظَرَ الْمَلِكُ إِلَى زَوْجَتِهِ تَنَادَمَ أَحَدُ الْعَبِيدِ اسْوَدَّتِ الدُّنْيَا فِي وَجْهِهِ - نَدِمَتِ الْمَلِكَةُ عَلَى مَا فَعَلَتْ - جَلَسَ أَمِيرُ الْجَيْشِ وَاسْتَفْهَمَ مِنَ الْفَارِسِ عَنْ حَقِيقَةِ الْأَمْرِ - اسْتَقْبَلَنَا بِلُطْفٍ عَظِيمٍ - سَنَتَقَابِلُ فِي الْمُسْتَقْبَلِ - اسْتَغْفَرَ اللَّهُ الْعَظِيمَ.

(b) "Translate into Arabic :

His eyes became red. I have employed this man for cleaning my house. Are you ready to go ? He sought my permission to do this and I permitted him. The King appointed his eldest son his successor. Now I seek your permission to go.

(c) Mention بَابُ each of the following words :

معلم - قاتل - مدخل - تعلم - اجتمعوا - انكسر - استغفر - اسود -

## الاجابة

(a) When the king looked at his wife, drinking with one of the slaves, the world became dark to him (the world became dark in his face). The Queen repented for what she did. The



chief of the Army sat and enquired from the horse-man the real affair. We were received with great courtesy. We shall meet in future. I seek forgiveness of Allah, the great.

(b) احمرت عيناه - استخدمت هذا الرجل لينظف بيتي - هل أنت مستعد للذهاب ؟ استأذني أن يفعل هذا فأذنت له - استخلف الملك ابنه الكبير - الآن استأذنيك للذهاب .

(c) تفعيل - مفاعلة - إفعال - تفعّل - افتعال - انفعال - استفعال - افعلال .

## LESSON 35

### Quadriliteral Verbs

#### الفعل الرباعي

There are verbs which consist of four radicals. This type of verb is **الفعل الرباعي**. **الفعل الرباعي** is of two categories, namely **الفعل الرباعي المجرد** simple quadriliteral verbs and **الفعل الرباعي المزيد فيه** quadriliteral verbs to which some extra letters are added to the root. **ترجم** to translate. This is **تسلطن** to appoint a sultan. **الفعل الرباعي المجرد** to make oneself a king ; this is **الفعل الرباعي المزيد فيه**.

Here an extra letter ، ت ، is added to the root.

**فعلامة** has only one **باب** ; it is **الفعل الرباعي المجرد**.







## المفردات

بَعَثَرَ to scatter. وَسَّوَسَ to whisper. ثَرَثَرَ to chatter.  
 وَلَّوْا to disturb the mind, to make one uneasy. بَلَّبَلَ to wail.  
 اقشعر to tremble. هَرَّوْا to walk hurriedly in a crowd.  
 اطمأن to feel secure, to be free from worries and anxieties, to be tranquil. اِطْمَأَنَّ + إِلَى to rely on.  
 اِحْرَنْجَمَ to gather together. خَسِرَ loss. رَبَّ creator, sustainer, evolver.  
 حَجَّاجٌ pilgrim. حَجَّاجٌ pilgrim. خَيْمَةٌ tent. إِبِلٌ camels.  
 انْجَلَّتْ رَا English. اِنْجَلِيزِيَّةٌ language. كَعْبَةٌ Kaba.  
 حَبَّةٌ Bengal. بَنْجَالِيَّةٌ Bengali language. England.  
 حَقْلٌ field (agricultural land). حَقْلٌ field. حَبٌّ seed.  
 شَكْلٌ, شَكْلٌ. أَجْزَاءٌ جِ pratt. أَجْزَاءٌ جِ pratt. شَكْلٌ, شَكْلٌ.  
 شَكْلٌ, شَكْلٌ. أَشْكَالٌ, أَشْكَالٌ. شَكْلٌ, شَكْلٌ. shape, form جِ

## التمرين

ترجم إلى اللغة الانجليزية (a)

إِنَّ الْإِنْسَانَ لَفِي خَسِرٍ - يوسوس الشيطان في صدور الناس -

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ - الْفَلَاحُ يَبْعَثِرُ الْحَبَّ  
 فِي الْحَقْلِ - اِحْرَنْجَمَتِ الْإِبِلُ خَلْفَ الْخَيْمَةِ -

ترجم إلى اللغة العربية (b)

O, girl, be tranquil. We have already translated eighteen parts of the Quran into Bengali. The pilgrims walk hurriedly in a crowd around Kaba. Let us go to the garden and chatter for a while.

اكتب الاتي مع الشكلي

(c) Rewrite the following with حركات :

أنا اطمئن إلى زيد في هذا الأمر - أمر زيد بكرا أن يبعثر الحب  
 في الحقل - السارق اقشعر أمام الشرطي - يا صاحب البيت افتح  
 الباب المغلق - هذه الفواكه لخمس عشرة ولدا -

## الاجابة

(a) Man is, indeed, in loss. Satan whispers into the hearts of men. O, tranquil soul return to your creator. The cultivator scatters the seed in the field. Camels gathered together behind the tent



( b )

يا بنتِ اطمِني - قد ترجمنا ثمانية عشر جزءا من القرآن إلى  
 اللغة البنجالية - الحجاج يهرولون حول الكعبة - دعنا نذهب  
 إلى الحديقة ونثرثر قليلا -

( c )

أنا اطمئن إلى زيد في هذا الأمر - أمر زيد بكرا أن يبعثر  
 الحب في الحقل - السارو اقشعر أمام الشرطي - يا صاحب البيت  
 افتح الباب المغلق - هذه الفواكه لخمس عشرة ولدا -

## LESSON 36

## Hamzated verb

الفعل المهموز

A verb which has as one of its radicals the **هَمْزَة** is called **الفعل المهموز**. In the conjugation of these verbs the following rules must be very carefully studied.

If **هَمْزَة** be the first radical of a verb and is **سَاكِن** preceded by another **هَمْزَة** which is **مَفْتُوحَة** then the **ألف مدودة** which is the first radical is changed into **هَمْزَة**.  
 If **هَمْزَة** the first radical of a verb is **سَاكِن** preceded by another **هَمْزَة** which is **مَضْمُونَة** then the **هَمْزَة** which is the first radical is changed into **وَاو**.  
 If **هَمْزَة** the first radical of a verb is **سَاكِن** preceded by another **هَمْزَة** which is **مَكْسُورَة** then the **هَمْزَة** is changed into **يَاء**.  
 Examples: **أَمِنَ** becomes **آمَنَ** to believe. **أَوَيْنَ** becomes **أَوَيْنَ**. **إِيمَان** becomes **إِيمَان**.



### Some rules of orthography

In Arabic there are four vowel points. These are <sup>وَوَو</sup>سكون, <sup>وَوَو</sup>ضممة, <sup>وَوَو</sup>كسرة and <sup>وَوَو</sup>فتحة, is the weakest of the four vowel points. <sup>وَوَو</sup>الضمة is stronger than <sup>وَوَو</sup>السكون. <sup>وَوَو</sup>الفتحة is stronger than <sup>وَوَو</sup>الكسرة. <sup>وَوَو</sup>الفتحة is the strongest of all.

<sup>وَوَو</sup>همزة may be the first or the middle or the last letter of a word. By the term 'middle' is meant any position other than the first and last.

If <sup>وَوَو</sup>همزة be the first letter of a word and be either <sup>وَوَو</sup>مفتوحة or <sup>وَوَو</sup>مضمومة it must be written on <sup>وَوَو</sup>ألف to eat and <sup>وَوَو</sup>أكل fruits. If the <sup>وَوَو</sup>همزة be <sup>وَوَو</sup>مكسورة it must be written at the bottom of <sup>وَوَو</sup>ألف. <sup>وَوَو</sup>إذن permission.

If <sup>وَوَو</sup>همزة be the last letter of a word preceding letter be <sup>وَوَو</sup>ساکین then it must be written as it is and not on any other letter. <sup>وَوَو</sup>شيء a thing, <sup>وَوَو</sup>سوء evil etc. If the <sup>وَوَو</sup>همزة be preceded by a letter which is not <sup>وَوَو</sup>ساکین it must be written on <sup>وَوَو</sup>ألف or <sup>وَوَو</sup>واو or <sup>وَوَو</sup>ياء according as the vowel point of the preceding letter. If the preceding letter be <sup>وَوَو</sup>مفتوح then the

<sup>وَوَو</sup>همزة must be written on <sup>وَوَو</sup>ألف shelter. If the preceding letter be <sup>وَوَو</sup>مضمومة the <sup>وَوَو</sup>همزة must be written on <sup>وَوَو</sup>واو to be clean. If the preceding letter be <sup>وَوَو</sup>مكسورة the <sup>وَوَو</sup>همزة must be written on <sup>وَوَو</sup>ياء to be full of.

If <sup>وَوَو</sup>همزة be in the middle of a word then <sup>وَوَو</sup>همزة should be written on a letter which corresponds with <sup>وَوَو</sup>حركة which is the stronger of the two <sup>وَوَو</sup>حركة, one borne by <sup>وَوَو</sup>همزة and the other borne by its preceding letter. <sup>وَوَو</sup>ألف corresponds with <sup>وَوَو</sup>كسرة. <sup>وَوَو</sup>ياء with <sup>وَوَو</sup>ضممة and <sup>وَوَو</sup>واو with <sup>وَوَو</sup>فتحة. <sup>وَوَو</sup>سأل to ask ; here <sup>وَوَو</sup>همزة and <sup>وَوَو</sup>ألف are of the same strength. <sup>وَوَو</sup>سؤال question ; here <sup>وَوَو</sup>حركة of the letter preceding <sup>وَوَو</sup>همزة is stronger. <sup>وَوَو</sup>سئل be asked ; here <sup>وَوَو</sup>حركة of <sup>وَوَو</sup>همزة is stronger than the <sup>وَوَو</sup>حركة of the preceding letter. <sup>وَوَو</sup>يسأل will be asked ; here the <sup>وَوَو</sup>حركة of <sup>وَوَو</sup>همزة is stronger than the <sup>وَوَو</sup>حركة of the preceding letter which is <sup>وَوَو</sup>سكون.



## المفردات

to believe. آمَنَ - يُؤْمِنُ - إِيمَانًا to ask. سَأَلَ - يَسْأَلُ - سُؤَالًا

to hope. أَمَلَ - يَأْمُلُ - أَمَلًا to spend. أَنْفَقَ

to be clean. وَضُوْءٌ - يَوْضُوْءٌ - وَضَاءَةٌ to feel. أَحَسَّ

to provide something. رَزَقَ - يَرْزُقُ - رِزْقًا to take shelter. لَجَأَ - يَلْجَأُ - لَجَأًا

to give. آتَى - يُؤْتِي - إِيتَاءًا to permit. أَذِنَ - يَأْذِنُ - إِذْنًا

angel مَلَكٌ ج ملائكة gambling. مَيْسِرٌ

other. آخَرُ last. آخِرُ

evil. سُوءٌ

## التمرين

(a) Translate into English :

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ - آمَنْتَ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ  
وَكُتِبَ عَلَيْهِ وَبِالْيَوْمِ الْآخِرِ - أَنْفَقُوا بِمَا رَزَقْنَاهُمْ - سَقَطَ زَيْدٌ  
مِنَ الشَّجَرَةِ وَأَحَسَّ الْمَاءَ فِي رِجْلَيْهِ - أَمَلَ أَنْ أَقَابَكَ غَدًا.

(b) Translate into Arabic :

Do you believe in God ? Do you know any man who does not believe in the last day ? Does he feel pain in his head ? Fruit-trees give their fruits to us. I took shelter in his house.

(c) Correct the following :

آمَنَ - يَأْمِنُ - إِيمَانٌ - أَمِنَ - أَكَلَ - شَيْءٌ - سُوءٌ -  
لَجِئْتُ - سُوْلٌ

## الإجابة

(a) They ask you about wine and gambling. I believe in Allah, His angels, His prophets, His Books and in the hereafter. Spend from what I have provided you. Zaid fell from the tree and felt pain in his legs. I hope to meet you tomorrow.

(b)

هَلْ تُوْمِنُ بِاللّٰهِ ؟ هَلْ تَعْرِفُ أَحَدًا لَا يُؤْمِنُ بِالْيَوْمِ الْآخِرِ ؟  
هَلْ يَحْسُ الْمَاءَ فِي رَأْسِهِ ؟ أَشْجَارُ الْفَوَاحِ تُوْتِنَا أَكْلَهَا - لَجَأْتُ  
إِلَى بَيْتِهِ -

(c)

آمَنَ - يُوْمِنُ - إِيمَانٌ - أُوْمِنُ - أَكَلَ - شَيْءٌ - سُوءٌ - لَجَأَ -  
سُوْلٌ



## LESSON 37

## Weak Verbs

الفعل المعتل

The letters **واو** and **ياء** are weak letters or **حروف العلة**.

A verb containing one or more of **حروف العلة** as its radical is

called **الفعل المعتل**. Verbs having only one of **حروف العلة**

are of three categories. A verb may have **حرف العلة** as its

first radical, a verb may have **حرف العلة** as its second radical,

a verb may have **حرف العلة** as its third radical. A verb may

have **واو** and **ياء** as its radicals, verbs of this category are

of two kinds. They are verbs whose first and third radical are

of **حروف العلة** and verbs whose second and third radical are

of **حروف العلة**. When **واو** or **ياء** according to some rules

of construction of verbs become **الف** then this **الف** is recko-

ned as **حرف العلة**.

When **واو** or **ياء** is the first radical of a verb the following

rules are observed. If a verb of the measure **ضرب - يضرب**

or **حسب - يحسب** has **واو** as its first radical then in its **المضارع**

form **واو** is dropped. **المضارع** form of **ولد** to beget is not

**يولد** but **يلد**. **المضارع** form of **وجد** to find is **يجد** and not

**يوجد**. There are some exceptions to this general rule.

**واو** which is **ساكن** if preceded by a letter having **كسرة**

it is changed into **ياء**. **المصدر** of **أوقد** to kindle fire

is not **إوقاد** but **إيقاد**. Again **المصدر** of **استوقد** to kindle

fire is **استيقاد** and not **استوقاد**.

When **ياء** is **ساكن** and is preceded by a letter bearing

it is changed into **واو**. **المضارع** of **أيقن** to believe

firmly, will be **يوقن** and not **ييقن**.

المفردات

**وثق - يثق - وثوقا** to trust. **ولد - يلد - ولادة** to beget.



أَسْتَوْقِدُ - يَسْتَوْقِدُ - اسْتِيقَادًا to kindle ( fire ).  
أَوْقَدَ - يَوْقِدُ - إِيْقَادًا ( fire ).

وَقَفَ - يَقِفُ - وَقُوفًا to stand,  
أَيَقِنُ - يُوَقِنُ - إِيْقَانًا to stoop.

وَضَعَ - يَضَعُ - وَضْعًا to put.  
مَكَثَ - يَمْكُثُ - مَكْثًا to stay.

وَصَلَ - يَصِلُ - وَصُولًا to arrive,  
وَدَعَ - يَدَعُ - وَدْعًا to permit.  
to reach.

تَحَرَّكَ to move oneself.  
حَرَكَ to stir.

فَتَشَ to search.  
أَحْزَنَ to grieve.

أَتَى - يَأْتِي - إِيْتَانًا to come.  
تَسَلَّمَ to receive.

خَوْفَ fear.  
صَحَّحَ to correct.

القاهرة Cairo.  
الشام Syria.

كُفَّارَجَ Infidel كَافِرٌ.  
الإسكندرية Alexandria.

مِنْذُ زَمَانٍ long ago.

التمرين

( a ) : تَرْجِمُ إِلَى الْإِنْجِلِيزِيَّةِ

الْمَأْمُولُ أَنْ تَمَكُّثُوا عِنْدَنَا فِي الشَّامِ - فَتَشْنَا عَنْكُمْ

وَلَمْ نَجِدْكُمْ - يَا أَيَّتُهَا الْبِنْتُ ضَعِي هَذِهِ الْأَشْيَاءَ عَلَى الْمِنْضَدَةِ -

دَعْنِي أَفْعَلْ كَذَلِكَ - هَلْ تَصِلُونَ إِلَى الْإِسْكَندَرِيَّةِ عَنْ قَرِيبٍ ؟

قَدْ وَصَلْتُ إِلَى الْقَاهِرَةِ مِنْذُ زَمَانٍ - نَقِفْ فِي الصَّلَاةِ صَفًّا -

( b ) : تَرْجِمُ إِلَى الْعَرَبِيَّةِ :

You sought for us and you did not find us. Have you put the book on the table ? I have not yet put it. Stand still and do not move. I have received your letter. I do not trust you. Allah did not beget and was not begotten.

( c ) : صَحِّحْ مَا يَأْتِي :

لَمْ أَوْجِدْ زَيْدًا فِي مَنْزِلِهِ - أَمِنَ بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ -

يَقِينُونَ الْمُؤْمِنُونَ بِاللَّهِ - الْكُفَّارَ لَا يُؤْمِنُونَ بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ -

لَمَّا يَذْهَبُ زَيْدٌ - لَاخَوْفٌ عَلَيْهِمْ وَلَا غَمٌّ يَحْزَنُ -

الْإِجَابَةُ

( a ) It is expected that you would stay with us in Syria. We sought for you and we did not find you. O, girl !



put these things on the table. Let me do like that. Will you arrive at Alexandria soon ? I arrived at Cairo long ago. We stand in Salat in rows.

(b)

فَتَشْتَعِنَا فَلَمْ تَجِدْنَا - هَلْ وَضَعْتَ الْكِتَابَ عَلَى الْمِنْضَدَةِ ؟  
لَمَّا أَضْعَ هَذَا - قِفْ وَلَا تَتَحَرَّكَ - تَسَلَّمْتَ مَكْتُوبَكَ - لَا أَتَّقِي  
فِيكَ - اللَّهُ لَمْ يَلِدْ وَلَمْ يُولَدْ -

(c)

لَمْ أَجِدْ زَيْدًا فِي مَنْزِلِهِ - آمِنْ بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ - يَوْقِنُ  
الْمُؤْمِنُونَ بِاللَّهِ - الْكَافَرُ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ -  
لَمَّا يَذْهَبُ زَيْدٌ - لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ -

## LESSON 38

## Weak Verbs

الْفِعْلُ الْمَعْنَى

If <sup>و</sup>واو or <sup>ي</sup>ياء be the second radical of a verb the following rules are observed:

If <sup>و</sup>واو or <sup>ي</sup>ياء be the second radical of a verb and be <sup>م</sup>متحركة

and the first radical bears <sup>ف</sup>فتحة then <sup>و</sup>واو or <sup>ي</sup>ياء changed into <sup>أ</sup>ألف. This <sup>أ</sup>ألف is <sup>ح</sup>حرف العلة. From the root قوم the

third person singular masculine of <sup>ف</sup>الفعل الماضي المعروف should

have been <sup>ق</sup>قوم on the measure <sup>ف</sup>فعل. Here the second radical is <sup>و</sup>واو and it is <sup>م</sup>متحركة and the first radical is <sup>م</sup>مفتوحة,

so according to this rule <sup>ق</sup>قوم becomes <sup>ق</sup>قام. From the root <sup>ب</sup>بيع the third person singular masculine of <sup>ف</sup>الفعل الماضي المعروف

should have been <sup>ب</sup>بيع, the second radical is <sup>ي</sup>ياء and is <sup>م</sup>متحركة and the first radical is <sup>م</sup>مفتوحة; so <sup>ب</sup>بيع becomes

<sup>ب</sup>باع. In this way <sup>ج</sup>جيء becomes <sup>ج</sup>جاء; <sup>ن</sup>نوم becomes <sup>ن</sup>نام etc.



When <sup>س</sup>واو or <sup>س</sup>ياء is changed into <sup>س</sup>ألف and this <sup>س</sup>ألف is followed by a letter which is <sup>س</sup>ساكن then this <sup>س</sup>ألف is dropped. If this <sup>س</sup>ألف stood for <sup>س</sup>واو the first radical shall bear <sup>س</sup>ضمة and if this <sup>س</sup>ألف stood for <sup>س</sup>ياء then the first radical shall bear <sup>س</sup>كسرة. From the root قوم the third person feminine plural should have been <sup>س</sup>قومن and ultimately <sup>س</sup>قامن. Here the <sup>س</sup>ألف is followed by a letter which is <sup>س</sup>ساكن the <sup>س</sup>ألف is dropped and this <sup>س</sup>ألف stood for <sup>س</sup>واو ; so the first radical must be <sup>س</sup>مضمومة. Thus <sup>س</sup>قومن becomes <sup>س</sup>قمن. From the root <sup>س</sup>بيع the third person feminine plural of <sup>س</sup>الفعل الماضي المعروف should have been <sup>س</sup>بيعن. Since this <sup>س</sup>ألف is followed by a letter which is <sup>س</sup>ساكن the <sup>س</sup>ألف is dropped and since this <sup>س</sup>ألف stood for <sup>س</sup>ياء the first radical must be <sup>س</sup>مكسورة and <sup>س</sup>بيعن ultimately becomes <sup>س</sup>بعن. In this way <sup>س</sup>جيشن becomes <sup>س</sup>جشن, <sup>س</sup>قومت becomes <sup>س</sup>قومت etc.

If <sup>س</sup>واو or <sup>س</sup>ياء be the second radical and bears <sup>س</sup>كسرة and

the first radical bears <sup>س</sup>ضمة then the first radical will bear <sup>س</sup>كسرة and the second radical will be <sup>س</sup>ساكن. If the second radical be <sup>س</sup>واو then it will be changed into <sup>س</sup>ياء. From the root <sup>س</sup>الفعل الماضي المجهول the third person singular masculine of <sup>س</sup>قول should have been <sup>س</sup>قُول. Here the second radical <sup>س</sup>واو bears <sup>س</sup>كسرة and the first radical bears <sup>س</sup>ضمة. According to this rule the first radical must bear <sup>س</sup>كسرة and the second radical <sup>س</sup>واو must be changed into <sup>س</sup>ياء. Thus <sup>س</sup>قُول becomes <sup>س</sup>قِيل. In this way <sup>س</sup>بيع becomes <sup>س</sup>بيع.

If the second radical <sup>س</sup>واو or <sup>س</sup>ياء after application of this rule be followed by a letter which is <sup>س</sup>ساكن then the second radical will be dropped and if the second radical originally be <sup>س</sup>واو then the first radical will bear <sup>س</sup>ضمة and not <sup>س</sup>كسرة. From <sup>س</sup>قول the third person feminine plural of <sup>س</sup>الفعل الماضي المجهول should have been <sup>س</sup>قُولن and then <sup>س</sup>قِيلن. Here <sup>س</sup>ياء and <sup>س</sup>قِيلن both are <sup>س</sup>ساكن ; <sup>س</sup>ياء is dropped. So <sup>س</sup>قُولن becomes <sup>س</sup>قِلن.



In this way قَوْلُ becomes قُلْتُ etc.

If واو or ياء be the second radical and be متحركة and the first radical be ساكن then the حركة of the second radical will be shifted to the first radical. From the root قول the مضارع should have been يَقُولُ. Here the second radical is واو and bears ضمة and the first radical قاف is ساكن, so يَقُولُ will be يَقُولُ. In this way from قوم the مضارع is يَقُومُ. From بيع the مضارع should have been يَبِيعُ, but according to this rule it will be يَبِيعُ. In this way

from نوم the مضارع will be يَنُومُ. The verb from جىء is يَجِئُ. Its مضارع should have been يَنُومُ. Here the second radical is واو and is متحركة and the first radical is ساكن and so يَنُومُ should have يَنُومُ. Now واو is preceded by فتحة. واو is changed into أَلِف. Thus ultimately يَنُومُ becomes يَنَامُ.

### المفردات

بَاعَ to trade, يَبِيعُ - يَبِيعُ. قَامَ to stand, يَقُومُ - قُومًا و قِيَامًا.  
 آتَى to give, يَأْتِي - يَأْتِي. جَاءَ to come, يَجِيءُ - يَجِيءُ.  
 قَالَ to speak, to say, يَقُولُ - قَوْلًا. نَامَ to sleep, يَنَامُ - نَوْمًا.  
 اسْتَطَاعَ to be able (can), يَسْتَطَاعُ. بَقِيَ to stay, to last, يَبْقَى - بَقَاءً.  
 خَافَ to fear, يَخَافُ - خَوْفًا. مَاتَ to die away, يَمُوتُ - مَوْتًا.  
 وَقَعَ to fall, to happen, يَقَعُ - وَقُوعًا. تَوَقَّعَ to expect, يَتَوَقَّعُ.  
 آتَى to come, يَأْتِي - يَأْتِي. ابْتَعَدَ to go away, يَبْتَاعِدُ.  
 حَكَمَ ruler حَاكِمٌ. حَكَمَاءُ ج wise man حَكِيمٌ.  
 حُرُوفُ الْعِلَّةِ permutation of حُرُوفُ الْعِلَّةِ.

### التمرين

(a) : ترجم إلى الإنجليزية

قُمْ يَا وَلَدِي وَدَعْنِي أَجْلِسَ - قِفْ وَلَا تَخَفْ - قُومُوا وَابْتَعدُوا عَنَّا -  
 قُلْ لِي مَنْ أَنْتَ وَمِنْ أَيْنَ أَنْتَ؟ لَا تَقُلْ مِثْلَ ذَلِكَ - قَالَ الطَّبِيبُ إِنَّهُ



سيموت عن قريب - أنا أستطيع أن أفعل هذا - آتني سيجارة - توقعت  
حضورك من قبل -

(b) : ترجم إلى العربية :

Rise O girl and let us sit. We shall stay here for a year. O, woman ! go away and do not return. What have you said ? He said to his wife not to go out of the house till he returned. I have given him a pen.

(c) Give the قَمْتُ of تَعْلِيل and بَع .

الإجابة

(a) O, my boy stand up and let me sit. Stand and do not fear. You stand up and go away from us. Tell me who are you and from where you are ? Do not say like that. The physician said that he would die soon. I can do this. Give me a Cigarette. I expected your arrival earlier.

(h) قومي يا بنت ودعينا نجلس - نحن سنبقى هنا سنة - يا امرأة

أذهبى ولا ترجعى - ماذا قلت ؟ قال لزوجته ألا تخرج من البيت حتى  
يرجع - آتيته قلما -

(c) First person singular of الماضى from قوم should have been متحركة . Here the second radical is واو and it is قومت

and is preceded by فتحة , واو is changed into ألف ; it becomes قَامْتُ . Here ألف and ميم are both ساكنين ; ألف is

dropped and it becomes قَمْتُ . The original letter dropped is واو therefore, فتحة of قاف is changed into ضمة . It ultimately becomes قَمْتُ from المضارع . When

عين and ياء . يبيع is made فعل مجزوم it becomes يَبِيع . ياء and ياء are ساكنين ; ياء is dropped and it becomes يَبِيع . When ياء ,

the sign of المضارع is dropped, it becomes بَع . Since after

dropping the sign of المضارع the first letter ياء is متحركة

and so, no ألف is needed. بَع is singular masculine of الأمر

from ب - ي - ع .







صَحَّحَ مَا يَأْتِي (c)

القاضي جالس على الكرسي - هو يخشى مني - تجري النهر نحو البحر - قلته أني انوم .

الإجابة

(a) The believers will be admitted into Heaven where in rivers flow. My youngest daughter is crying. My friend Hasan visited me on Wednesday. I went to the airport to see off Zaid. These days we go from a place to a distant place by aeroplane. Fear of Allah is of faith. The Prophet (s. m) was born on the 12th of Rabi-ul Awal.

(b)

يمشي جدى كل يوم في الميدان - تلعب الأولاد بكرة القدم - يرمي الأولاد الكرة بأقدامهم - عض كلبى أختي فسأل الدم من رجلها - قضى القاضي بسجن السارق - يا ولد، ادع خادمي زيدا .

القاضي جالس على الكرسي - هو يخشاني - يجري النهر نحو البحر - قلت له إنني انام .

جمادى الآخرة، رجب، شعبان، رمضان، شوال، ذوالقعدة، ذوالحجة .

التمرين

: ترجم إلى الانجليزية (a)

يدخل المؤمنون في جنة تجري من تحتها الأنهار - تبكي ابنتي الصغرى - زارني صديقي حسن في يوم الأربعاء - ذهبت إلى المطار لأودع زيدا - في هذه الأيام نحن نذهب من مكان إلى مكان بعيد بالطيارة - خشية الله من الإيمان - ولد النبي صلى الله عليه وسلم في الثاني عشر من ربيع الأول .

: ترجم إلى العربية (b)

My grand father walks in the field every day. The boys play foot-ball. The boys throw the ball with their feet. My dog bit my sister and blood flowed from her leg. The judge passed judgement for imprisoning the thief. O, boy ! call my servant Zaid.



## LESSON 40

### Weak Verb

الْفِعْلُ الْمَعْتَلُ

In respect of verbs having two <sup>و</sup>حرف العلة as their radical the following rules are observed.

If a verb has <sup>و</sup>حرف العلة as its first and third radicals then the first radical will follow the rules which are observed in respect of verbs having a <sup>و</sup>حرف العلة as their first radical and the third radical will follow the rules which are observed in respect of verbs having <sup>و</sup>حرف العلة as their third radical. If <sup>و</sup>باء be the third radical and is changed into <sup>و</sup>ألف then that <sup>و</sup>ألف must be written as <sup>و</sup>ياء and pronounce as <sup>و</sup>ألف. From the root <sup>و</sup>وقى the

<sup>و</sup>ماضي should have been <sup>و</sup>وقى. Here the third radical <sup>و</sup>باء is <sup>و</sup>متحركة and is preceded by <sup>و</sup>فتحة; so <sup>و</sup>ياء is changed into <sup>و</sup>ألف and written as <sup>و</sup>ياء and so <sup>و</sup>وقى becomes <sup>و</sup>وقى, this verb is of the measures <sup>و</sup>ضرب - <sup>و</sup>يَضْرِبُ; the <sup>و</sup>مضارع of this verb should

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have been <sup>و</sup>يوقى. Here <sup>و</sup>واو is the first radical and the verb is on the measure <sup>و</sup>ضرب - <sup>و</sup>يَضْرِبُ; so <sup>و</sup>واو is dropped and <sup>و</sup>يوقى becomes <sup>و</sup>يقي. The third radical <sup>و</sup>ياء bears <sup>و</sup>ضمة and is preceded by <sup>و</sup>كسرة and so <sup>و</sup>ياء loses its <sup>و</sup>حركة. Thus <sup>و</sup>يقي becomes <sup>و</sup>يقي.

If the third radical a of verb be <sup>و</sup>حرف العلة then in constructing <sup>و</sup>الامر the <sup>و</sup>حرف العلة is dropped. <sup>و</sup>الامر from <sup>و</sup>يقي should have been <sup>و</sup>قي but the third radical <sup>و</sup>ياء is <sup>و</sup>حرف العلة and so it must be dropped. Thus <sup>و</sup>قي becomes <sup>و</sup>ق.

If the second and third radicals of a verb be <sup>و</sup>حرف العلة then the second radical will have no modification. But the third radical is modified according to the rules of verbs having <sup>و</sup>حرف العلة as its third radical. From the root <sup>و</sup>طوى the <sup>و</sup>ماضي should have been <sup>و</sup>طوى but it becomes <sup>و</sup>طوى. Here the second radical <sup>و</sup>واو is <sup>و</sup>متحركة and is preceded by <sup>و</sup>فتحة. According to rules of modification of <sup>و</sup>واو, the <sup>و</sup>واو should



have been changed into طَوَى but it is not changed. Thus طَوَى becomes طَاى not طَوَى. طَاى from طَوَى and not طَوَى, here the third radical is طَوَى should have been طَوَى, here the third radical is طَوَى and so, it is dropped. Thus طَوَى becomes طَوَى.

### المفردات

رَوَى - يَرَوِي - رَوَايَةٌ to narrate.	وَقَى - يَقِي - وَقَايَةٌ to protect.
سَوَى - يَسْوِي - سَوَايَةٌ to prepare and ready for use.	سَوَى - يَسْوِي - سَوَايَةٌ to be prepared and ready for use.
أَمَطَرَ to rain.	مَطَرَ - يَمْطُر - مَطَرًا to rain.
أَنْتَظِر to wait.	قَوَى - يَقْوَى - قُوَّة to be strong.
الرَّبِيع the spring.	فَصُول ج فصل season
الْخَرِيف the autumn.	الصَّيْف the summer.
	الشِّتَاء the winter.

### التمرين

(a) : تَرْجِمُ إِلَى الْإِنْجِلِيزِيَّةِ :

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ - اِطْوِ يَا خَادِمَ الثِّيَابِ - رَوَى زَيْدٌ إِلَيْنَا هَذِهِ الرِّوَايَةَ - لَمَّا يَسُو الطَّعَامَ - قَوَى زَيْدٌ بِاسْتِعْمَالِ هَذَا الدَّوَاءِ - السَّمَاءُ تَمْطُرُ .

(b) : تَرْجِمُ إِلَى الْعَرَبِيَّةِ :

In our country there is rain in Winter. Make food ready. Narrate to me what you saw in Madina. Where is the maid servant? She is folding my clothes. Wait till the tea is ready. Use this medicine and you will be strong.

(c) : صَحِّحْ مَا يَأْتِي :

سَأَرَوِي إِلَيْكَ هَذِهِ الرِّوَايَةَ - أَسْأَلُكَ أَنْ تَرَوِي هَذَا إِلَى أَخِي - يَقْوَى زَيْدٌ بِاسْتِعْمَالِ هَذَا الدَّوَاءِ - يَا خَادِمَةَ اِطْوِ الثِّيَابِ .

### الاجابة

(a) Our Creator, Sustainer and Evolver ; give us good in this world and good in the hereafter and protect us from the punishment of Fire. O, servant fold the clothes. Zaid narrated to us this narration. The food is not yet ready. Zaid became strong by the use of this medicine. It is raining.



فِي بِلَادِنَا تَمْطُرُ السَّمَاءُ فِي الشِّتَاءِ - سَوِ الطَّعَامَ - اِرْوِ لِي مَا رَأَيْتَ (b)  
فِي الْمَدِينَةِ - أَيْنَ الْخَادِمَةُ؟ هِيَ تَطْوِي ثِيَابِي - اِنْتَظِرْ حَتَّى يَسُوِيَ الشَّيْءُ  
اسْتَعْمِلْ هَذَا الدَّوَاءَ فَتَقْوَى -

سَارَوْى لَكَ هَذِهِ الرِّوَايَةُ - أَسْأَلُكَ أَنْ تَرَوْى هَذَا إِلَى أَخِي (c)  
يَقْوَى زَيْدٌ بِاسْتِعْمَالِ هَذَا الدَّوَاءِ - يَا خَادِمَةُ اطْوِي الثِّيَابَ -

## LESSON 41

## Permutation of

## بَابُ الْإِفْتِعَالِ

If فَاءُ الْكَلِمَةِ be يَاءُ or وَאוּ (ء) هَمْزَةٌ of a verb then in  
بَابُ الْإِفْتِعَالِ of الْمَصْدَرُ تَاءٌ it will be changed into بَابُ الْإِفْتِعَالِ  
from أَخَذَ should have been اِتَّخَذَ. هَمْزَةٌ is changed into  
بَابُ الْإِفْتِعَالِ in وَصَلَ from الْمَصْدَرُ اِتَّخَذَ and it becomes تَاءٌ  
should have been اِوْتَصَلَ. وَאוּ is changed into تَاءٌ and  
it becomes اِتَّصَلَ from الْمَصْدَرُ اِتَّصَلَ in يَسُرُّ should  
have been اِيْتَسَرَ. يَاءُ is changed in to تَاءٌ and becomes  
اِتَّسَرَ.

If تَاءُ of بَابُ الْإِفْتِعَالِ then فَاءُ الْكَلِمَةِ be زَايٌ or ذَالٌ, دَالٌ  
is changed into دَالٌ from الْمَصْدَرُ اِدَّيْنِ in بَابُ الْإِفْتِعَالِ  
is بَابُ الْإِفْتِعَالِ in ذَكَرَ from الْمَصْدَرُ اِذَّيْنِ and not اِدَّيْنِ



بَابُ الْإِفْتَعَالِ in زين from المصدر اذكار but it should be اذكار will be اذديان and not اذتيان. When ذال is فاء الكلمة it also may be changed into ذال اذكار may also be اذكار. If فاء الكلمة be ظاء or طاء or ضاد , صاد بَابُ الْإِفْتَعَالِ of تاء then فاء الكلمة will be changed into طاء . اصطبار is صبر from المصدر . اظلام is ظلم from المصدر . اطراد is طرد from المصدر . When ظاء is فاء الكلمة then تاء may also be changed into اظلام ; this مصدر is in common use.

### المفردات

اتسر to take for one self. اتصل to contact. اتسر to be easy. يسر to make easy. يسر - يسر - يسر - يسر to be easy. اقرض to borrow. اقرض to borrow. اقرض - اقرض - اقرض - اقرض to lend. اقرض - اقرض - اقرض - اقرض to recollect. اذكر to recollect, to remember. اذكر - اذكر - اذكر - اذكر to decorate. اقرض - اقرض - اقرض - اقرض to be decorated.

اصطبر to bear with patience. صبر - يصبر - صبرا to bear with patience. يظلم - يظلم - ظلما to transgress, to exceed limit, to oppress. اظلم to oppress. امسك to catch. آلام ج ألم pain ألم to conjugate. صرف

### التمرين

#### (a) ترجم إلى الإنجليزية

اتخذته صديقا لي - اتصل زيد بعمر - هل اتصلت به؟ اتسر الأمر - يسرنا القرآن - اقترض زيد نقودا من عمرو - تذكرت ما قلت لي بالأمس - اصطبرت على الألم -

#### (b) : ترجم إلى العربية

The city was decorated. God does not oppress any one but men oppress themselves. The sea became agitated. The servant brought a glass of water and put it on the table. Please sit on this chair; it is comfortable. The thief stole my watch and I caught him.

#### (c) صرف الفعل الأمر من باب الإفتعال لقرض



## الاجابة

(a) I took him as my friend. Zaid contacted Amr. Did you contact him? The matter became easy. We have made Al-Quran easy. Zaid borrowed money from Amr. I remembered what you told me yesterday. I bore the pain with patience.

(b)

ازدانت المدينة - إن الله لا يظلم أحدا ولكن الناس أنفسهم يظلمون -  
اضطرب البحر - أحضر الخادم كوبا من الماء ووضعه على المائدة - من  
فضلك اجلس على هذا الكرسي، إنه مريح - سرق اللص ساعتى وأمسكته -

(c)

## الفعل الأمر

المفرد	المثنى	الجمع
المذكر	اقترضا	اقترضوا
المؤنث	اقترضا	اقترضن

## LESSON 42

### Doubled verb

الفعل المضاعف

The following rules govern the <sup>تصريف</sup> conjugation of verbs whose second and third radicals are the same letters.

If all the three radicals of this kind of verbs be <sup>متحركة</sup> متحركة i.e., have <sup>حركة</sup> حركة or vowel point, then the second radical loses its <sup>تشديد</sup> تشديد and is assimilated with the third radical with <sup>حركة</sup> حركة and is assimilated with the third radical with <sup>تشديد</sup> تشديد and

takes the <sup>حركة</sup> حركة of the third radical. <sup>شد</sup> شد to pull was originally <sup>شدد</sup> شدد. Here all the three radicals, namely <sup>شدد</sup> شدد have <sup>حركة</sup> حركة. According to the rule stated above the second radical i.e., the first 'د' loses its <sup>حركة</sup> حركة and is assimilated with the second 'د' with <sup>تشديد</sup> تشديد and takes <sup>حركة</sup> حركة of the second 'د'. Thus <sup>شدد</sup> شدد becomes <sup>شد</sup> شد. We have <sup>فر</sup> فر from <sup>فرر</sup> فرر to go away, <sup>مد</sup> مد from <sup>مدد</sup> مدد stretch, <sup>مر</sup> مر from <sup>مرر</sup> مرر to pass by etc.

If the first radical of this kind of verbs is <sup>ساكن</sup> ساكن or has



no حركة then the حركة of the second radical is shifted to the first radical and the second radical is assimilated with the third radical with تشديد and takes the حركة of the third radical. The verb فَر is of بَابُ ضَرْبٍ - يَضْرِبُ ; so its مضارع should have been يَفْرُ. In يَفْرُ the first radical is ساكن. So the حركة of the second radical is shifted to the first radical and the second radical is assimilated with the third radical with تشديد and takes the حركة of the third radical. Thus يَفْرُ becomes يَفِر. مَد is of بَابُ مَضَارِعٍ - يَمْدُدُ its مضارع should have been يَمْدُدُ. According to the rules stated above يَمْدُدُ becomes يَمْدُ. Thus we have يَمْدُ from يَمْدُدُ , يَمْرُ from يَمْرُرُ etc.

فَعْلُ الْأَمْرِ from these verbs may be constructed in two ways. From the verb شَد its فَعْلُ الْأَمْرِ may be constructed either from يَشْدُدُ or from يَشْدُ. If constructed from يَشْدُدُ its فَعْلُ الْأَمْرِ will be اَشْدَدُ. If constructed from يَشْدُ its فَعْلُ الْأَمْرِ

will be اَشَدُ. So فَعْلُ الْأَمْرِ from مَد may be اَمَدُ or مَدُ. فَعْلُ الْأَمْرِ from فَر may be اَفَر or فَر. فَعْلُ الْأَمْرِ from مَر may be اَمَر or مَر etc. In feminine plural of الْأَمْرِ the last radical must necessarily be ساكن. From فَعْلُ we have اَشْدَدُنَ. So feminine plural of الْأَمْرِ from شَد will be اَشْدَدُنَ and not اَشْدُنَ, from مَد it will be اَمْدَدُنَ and not اَمْدُنَ and so forth.

### الفردات

عَدَ - يَعدُ - عَدَا to count. ظَنَ - يَظُنُّ - ظَنَّا to think, to suppose. هَبَ - يَهَبُ - هَبُوا to alight at a place. حَلَّ - يَحِلُّ - حَلُولًا to blow (wind). أَحْيَى - يَحْيِي to bring to life. خَمَشَ - يَخْمِشُ خَمْشًا to scratch violently. أَمَاتَ - يَمِيتُ to be open. اِنْفَتَحَ to scotch violently. أَمَكَ - يَمْكُنُ to become possible. اِمْكُنْ to die. مَتِينٌ - حَبَالٌ ج rope. أَكْيَاسٌ ج money bag. كَيْسٌ that. ذَنُوبٌ ج sin. ذَنَبٌ ج tail. مِثَانٌ ج strong.



## التمرين

(a)

: ترجم إلى الإنجليزية

أشدد الحبل - مررت بالسوق - فر اللص - لا يحب الله الكاذبين - كان تحت  
المائدة هر - مدت رجلى تحت المائدة والهر خشنى - أحياكم الله -

(b)

ترجم إلى العربية

Count how much money you have in your bag ? The  
wind blew and the door opened. Do not pull the tail of  
the dog, he may bite you. This rope is strong. Learning  
Arabic is not as difficult as some think.

(c)

سرف الفعل الأمر من 'شد'

الإجابة

(a) Pull the rope. I passed by the market. The thief  
fled. Allah does not like liars. There was a cat under  
the dining table. I stretched my legs under the dining table  
and the cat scratched me violently. May Allah keep you alive.

(b)

عد كم نتودا في كيسك ؟ هبت الريح فانفتح الباب - لانشد ذب

الكلب فيمكن أن يعضك - هذا الحبل متين - ليس تعلم العربية صعبا كما  
يفظن بعض الناس -

(c)

مفرد	مثنى	جمع
شد	شدا	شدوا
مؤنث	شدى	اشددن







## الْمُفْرَدَاتُ

بَلَغَ - يَبْلُغُ - بَلَغًا to reach, to attain.  
كَشَفَ - يَكْشِفُ - كَشْفًا to dispel (darkness), to clear away.

حَسَنَ - يَحْسِنُ - حَسَنًا to be good, to be excellent.  
اسْتَأْجَرَ to hire.

وَعَدَ - يَعِدُ - وَعْدًا to make a promise.  
أَجَرَ to let (house etc.).

زَادَ - يَزِيدُ - زِيَادَةً to increase.

وَفَّى - يَفِي - وَفَاءً to fulfil a promise ).  
غَلَى - يَغْلِي - غَلِيًا و غَلِيَانًا to boil.

صَلَّى - يَصَلِّي - صَلَاةً + عَلَى to bless.  
صَلَّى - يَصَلِّي - صَلَاةً to pray

نَوَى - يَنْوِي - نِيَّةً to intend.  
دَجَى darkness.

عَلَا greatness.  
كَمَالَ perfection.

جَمَالَ beauty.  
خَصَالَ ج character

أَلْ family.  
جَمِيع all.

مَرَّةً one time.  
مَرَّات many times

## التَّعْرِينُ

(a) تَرْجِمُ إِلَى الْإِنْجِلِيزِيَّةِ :

بَلَغَ الْعِلْمَ بِكَمَالِهِ + كَشَفَ الدُّجَى بِجَمَالِهِ  
حَسَنَتْ جَمِيعُ خَصَالِهِ + صَلُّوا عَلَيْهِ وَآلِهِ

(b) تَرْجِمُ إِلَى الْعَرَبِيَّةِ :

I have employed this man for cooking my food. I have let out my small house and hired a big house. He promised to lend me five hundred rupees but he did not fulfil his promise. Read and Allah will increase your knowledge. I intend to see you to-night. The meat has not boiled. Do you perform prayer five times a day ?

(c) Mention to which class of verbs, mentioned in the vocabulary belong.

## الْأَجَابَةُ

(a) He attained greatness by his perfection. He dispelled darkness by his beauty. All his character became excellent. Bless him and his family.

(b)

اسْتَأْجَرْتُ هَذَا الرَّجُلَ لِيَطْبَخَ طَعَامِي - أَجَرْتُ بَيْتِي الصَّغِيرَ



وَاسْتَأْجَرْتُ بَيْتًا كَبِيرًا - وَعَدْتُ أَنْ يَقْرِضَنِي خَمْسَمِائَةَ رُوبِيَّةً  
وَلَكِنَّهُ لَمْ يَفِ بِوَعْدِهِ - إِقْرَأْ فَيَزِيدَ اللَّهُ عِلْمَكَ - أَنْوِي أَنْ  
أَزُورَكَ هَذِهِ اللَّيْلَةَ - لَمَّا يَغْلِ اللَّحْمُ - هَلْ تَصَلِّيَ خَمْسَ مَرَّاتٍ  
كُلَّ يَوْمٍ؟

and أَجَرَ . الأفعال السالمة are حسن and بلغ , كشف ( c )  
is زاد . المثال is وعد . الأفعال المهموزة are استأجر  
اللفيف المفروق is وفي . الساقصة are صلى and غلى . الألفوف  
اللفيف المقرون is نوى .

## LESSON 44

## Conjugation of some typical weak &amp; doubled verbs

تَصْرِيفُ الْفِعْلِ الْمُعْتَلِ وَالْمُضَعِفِ

(a) From the root تول

الْمَاضِي الْمَعْرُوفُ

قَالَ - قَالَا - قَالُوا - قَالَتْ - قَالَتَا - قَالَتَا - قُلْنَا - قُلْتُمْ - قُلْتِ  
قُلْتُمَا - قُلْتُمْ - قُلْنَا

الْمَاضِي الْمَجْهُولُ

قَالَ of الْمَاضِي الْمَجْهُولِ is not in use except its third person  
singular masculine i. e. قِيلَ .

الْمُضَارِعُ الْمَعْرُوفُ

يَقُولُ - يَقُولَانِ - يَقُولُونَ - يَقُولُ - يَقُولَانِ - يَقُولْنَ - يَقُولُ - يَقُولَانِ - يَقُولْنَ  
يَقُولُونَ - يَقُولَيْنِ - يَقُولَانِ - يَقُولْنَ - يَقُولُ - يَقُولْنَ



المضارع المجهول

قَالَ of اَلضَّارِعُ اَلْمَجْهُولُ is not in use except its third person singular masculine i. e. يُقَالُ.

الاثر

قُلْ - قَوْلًا - وَقُولُوا - قَوْلِي - قَوْلًا - قُلْنَ

النهى - ٨٥

لَا تَقْلُ - لَا تَقُولَا - لَا تَقُولُوا - لَا تَقُولِي - لَا تَقُولَا - لَا تَقُلْنَ

اسم الفاعل

قَائِلٌ - قَائِلَانِ - قَائِلُونَ - قَائِلَةٌ - قَائِلَتَانِ - قَائِلَاتٌ

اسم المفعول

مَقُولٌ - مَقُولَانِ - مَقُولُونَ - مَقُولَةٌ - مَقُولَتَانِ - مَقُولَاتٌ

(b) From the root بيع

الماضي المعروف

بَاعَ - بَاعَا - بَاعُوا - بَاعَتْ - بَاعَتَا - بِعْنَ - بِعْتِ - بِعْتُمَا - بِعْتُمْ - بِعْتِ

بِعْتَمَا - بِعْتَن - بِعْتَ - بِعْنَا

الماضي - ٨-٨-٨٨  
الجهول

بِيعَ - يَبِيعُ - يَبِيعُوا - بَيْعَتَ - بَيْعَتَا - بَيْعَنَ - بَيْعَتِ - بَيْعَتَا - بَيْعْتُمْ - بَيْعَتِ  
بَيْعْتُمَا - بَيْعْتَنَ - بَيْعَتِ - بَيْعْتَا

المضارع والمعروف

يَبِيعُ - يَبِيعَانِ - يَبِيعُونَ - تَبِيعُ - تَبِيعَانِ - تَبِيعْنَ - تَبِيعَ - تَبِيعَانِ  
تَبِيعُونَ - تَبِيعَيْنِ - تَبِيعَانِ - تَبِيعْنَ - أَبِيعُ - أَبِيعَ - أَبِيعِ

المضارع المجهول

تَبَاعٌ - يَبَاعَانِ - يَبَاعُونَ - تَبَاعٌ - تَبَاعَانِ - يَبَعْنَ - تَبَاعٌ - تَبَاعٌ  
تَبَاعُونَ - تَبَاعِينَ - تَبَاعَانِ - تَبَعْنَ - أَبَاعَ - نَبَاعَ



الماضي المجهول

دُعَى - دُعِيََا - دَعُوا - دَعِيتْ - دَعِيْنَا - دَعِينْ - دَعِيتْ - دَعِيْمَا - دَعِيْمْ - دَعِيْتُمْ

وَعِيتَ - دَعِيتِمَا - دَعِيتُنْ - دَعِيتَ - دَعِيتَا - دَعِيتَا

المضارع المعروف

يَدْعُو - يَدْعُوَانِ - يَدْعُونَ - تَدْعُو - تَدْعُوَانِ - تَدْعُونَ - يُدْعَوْنَ - يُدْعَوْنِ - يُدْعَوْنَ - تُدْعَوْنَ - تُدْعَوْنِ - تُدْعَوْنَ

٨٩٨ - ٨٩٨ - ٨٩٨ - ٩٠٨ - ٩٠٨ - ٩٠٨  
تَدْعُونَ - تَدْعِينَ - تَدْعُوا - تَدْعُونَ - تَدْعُونَ - تَدْعُونَ

المضارع المجهول

يَدْعِي - يَدْعِيَانِ - يَدْعُونَ - تَدْعِي - تَدْعِيَانِ - يَدْعِينَ - تَدْعِي - تَدْعِيَانِ -

تَدْعُونَ - تَدْعِينَ - تَدْعِيَانِ تَدْعِينَ - أَدْعَى - تَدْعَى

الانمبر

ادع - ادعوا - ادعى - ادعوا - ادعوا - ادعوا

النهي

لَا تَدْعُ - لَا تَدْعُوا - لَا تَدْعُوا - لَا تَدْعِي - لَا تَدْعُوا - لَا تَدْعُونَ

الاثر

بع - بيما - بيعوا - بيعي - بيعا - بعن

الذی

لَاتَّبِعْ - لَاتَّبِعِي - لَاتَّبِعُوا - لَاتَّبِعِي - لَاتَّبِعِي - لَاتَّبِعِي

اسم الفاعل

بَاعٌ - بَائِعَانٌ - بَائِعُونَ - بَائِعَةٌ - بَائِعَتَانِ - بَائِعَاتٌ

اسم المفعول

مِيعَ - مِيعَانِ - مِيعُونَ - مِيعَةٌ - مِيعَتَانِ - مِيعَاتُ

(c) From the root **دعو**

الْحَاضِي الْمَعْرُوف

دَعَا - دَعَوْا - دَعُوا - دَعَتْ - دَعَتْنِ - دَعَوْنِ - دَعَرْتُ - دَعَوْتُمَا - دَعَوْتُمْ

دَعَوَاتٌ - دَعَوَاتِمَا - دَعَوَاتِنِ - دَعَوَاتٍ - دَعَوَاتُ



### المضارع المجهول

يَرْمِي - يَرْمِيَان - يَرْمُونَ - تَرْمِي - تَرْمِيَان - يَرْمِين - تَرْمِي -  
تَرْمِيَان - تَرْمُونَ - تَرْمِين - تَرْمِيَان - تَرْمِين - أَرْمِي - نَرْمِي -

### الأمر

ارْمِ - ارْمِيَا - ارْمُوا - ارْمِي - ارْمِيَا - ارْمِين -

### النهي

لَا تَرْمِ - لَا تَرْمِيَا - لَا تَرْمُوا - لَا تَرْمِي - لَا تَرْمِيَا - لَا تَرْمِين -

### اسم الفاعل

رَامٍ - رَامِيَان - رَامُونَ - رَامِيَّة - رَامِيَتَان - رَامِيَات -

### اسم المفعول

مَرْمِي - مَرْمِيَان - مَرْمِيُونَ - مَرْمِيَّة - مَرْمِيَتَان - مَرْمِيَات -

(e) From the root طوى

### الماضي المعروف

طَوَى - طَوِيَا - طَوُوا - طَوَيْتَ - طَوَيْتَا - طَوَيْتَا - طَوَيْتَا -

### اسم الفاعل

دَاعٍ - دَاعِيَان - دَاعُونَ - دَاعِيَّة - دَاعِيَتَان - دَاعِيَات -

### اسم المفعول

مَدَعُو - مَدَعَوَان - مَدَعُونَ - مَدَعُوَّة - مَدَعُوَتَان - مَدَعُوَات -

(d) From the root رمى

### الماضي المعروف

رَمَى - رَمِيَا - رَمُوا - رَمَتْ - رَمَتَا - رَمَيْن - رَمِيَتْ - رَمِيْتَا -  
رَمِيْتُمْ - رَمِيْتِ - رَمِيْتَمَا - رَمِيْتِ - رَمِيْتِ - رَمِيْنَا -

### الماضي المجهول

رَمِيَ - رَمِيَا - رَمُوا - رَمِيَتْ - رَمِيْتَا - رَمَيْن - رَمِيَتْ - رَمِيْتَا -  
رَمِيْتُمْ - رَمِيْتِ - رَمِيْتَمَا - رَمِيْتِ - رَمِيْتِ - رَمِيْنَا -

### المضارع المعروف

يَرْمِي - يَرْمِيَان - يَرْمُونَ - تَرْمِي - تَرْمِيَان - يَرْمِين - تَرْمِي -  
تَرْمِيَان - تَرْمُونَ - تَرْمِين - تَرْمِيَان - تَرْمِين - أَرْمِي - نَرْمِي -



النهي

لَا تَطْطِرْ - لَا تَطْطِيبَا - لَا تَطْطُورَا لَا تَطْطُورِي - لَا تَطْطِيبَا - لَا تَطْطِيرِينَ -

اسم الفاعل

طَاو - طَاوِيَانِ - طَاوُونَ - طَاوِيَةٌ - طَاوِيَتَانِ - طَاوِيَاتٌ -

اسم المفعول

مَطْطُورِي - مَطْطِيبَانِ - مَطْطِيبُونَ - مَطْطِيبَةٌ - مَطْطِيبَتَانِ - مَطْطِيبَاتٌ -

( f ) From the root وقى

الماضي المجهول

وَقَى - وَقِيَا - وَقُوا - وَقَّتْ - وَقِيَتَا - وَقَيْنَ - وَقِيَتْ - وَقِيَتَمَا - وَقَيْتُمْ - وَقِيَتْ - وَقِيَتَا - وَقِيَتَا - وَقِيَتَا - وَقِيَتَا - وَقِيَتَا -

الماضي المجهول

وَقَى - وَقِيَا - وَقُوا - وَقِيَتْ - وَقِيَتَا - وَقَيْنَ - وَقِيَتْ - وَقِيَتَا - وَقِيَتَا - وَقِيَتَا - وَقِيَتَا - وَقِيَتَا - وَقِيَتَا - وَقِيَتَا - وَقِيَتَا -

طَوَيْتُمْ - طَوَيْتَ - طَوَيْتَمَا - طَوَيْتَن - طَوَيْتَ - طَوَيْتَا -

الماضي المجهول

طَوَى - طَوِيَا - طَوَا - طَوَيْتَ - طَوَيْتَا - طَوَيْنَ - طَوَيْتَ - طَوَيْتَمَا - طَوَيْتَن - طَوَيْتَ - طَوَيْتَا -

المضارع المعروف

يَطْوِي - يَطْوِيَانِ - يَطْوُونَ - يَطْوِي - يَطْوِيَانِ - يَطْوِينَ - يَطْوِي - يَطْوِيَانِ - يَطْوِينَ - يَطْوِي - يَطْوِيَانِ - يَطْوِينَ - يَطْوِي - يَطْوِيَانِ - يَطْوِينَ - يَطْوِي - يَطْوِيَانِ - يَطْوِينَ -

المضارع المجهول

يَطْوِي - يَطْوِيَانِ - يَطْوُونَ - يَطْوِي - يَطْوِيَانِ - يَطْوِينَ - يَطْوِي - يَطْوِيَانِ - يَطْوِينَ - يَطْوِي - يَطْوِيَانِ - يَطْوِينَ - يَطْوِي - يَطْوِيَانِ - يَطْوِينَ - يَطْوِي - يَطْوِيَانِ - يَطْوِينَ -

الأمر

اطْوِ - اطْوِيَا - اطْوَا - اطْوِي - اطْوِيَا - اطْوِينَ -



## اسم المفعول

موقى - موقيان - موقون - موقاة - موقيتان - موقيتات

(g) From the root مدد

## الماضى المعروف

مدد - مددا - مدوا - مدت - مدتا - مددن - مدت - مدتما - مددتم  
مددت - مدتت - مدتتن - مدتت - مدتت - مددتا - مددتتم

## الماضى المجهول

مد - مدا - مدوا - مدت - مدتا - مددن - مدتت - مدتت - مددتتم  
تدا - تدوا - تدن - تدت - تدت - تدت - تدت - تدت

## المضارع المعروف

يمدد - يمددان - يمددون - يمدد - يمددان - يمددون - يمدد - يمددان  
يمددون - يمددين - يمددان - يمددون - يمدد - يمدد

## المضارع المعروف

يقي - يقيان - يقون - يقى - يقيان - يقون - يقى - يقيان  
تقون - تقين - تقيان - تقين - أقى - نقى -

## المضارع المجهول

يوقى - يوقيان - يوقون - يوقى - يوقيان - يوقون - يوقى - يوقيان  
توقون - توقين - توقيان - توقين - أوقى - نوقى -

## الامر

ق - قيا - قى - قيا - قين -

## النهى

لاتق - لاتقيا - لاتقوا - لاتقى - لاتقيا - لاتقين

## اسم الفاعل

واقى - واقيان - واقون - واقية - وقيتان - واقيات



المضارع المجهول

يُمدُّ - يُمَدِّانِ - يَمْدُونَ - تَمدُّ - تَمُدُّونَ - يَمْدِدْنَ - يَمْدِنَ - يَمْدِي - يَمْدِينَ - يَمْدِيهِنَّ - يَمْدِيَهُنَّ - يَمْدِيَهُنَّ - يَمْدِيَهُنَّ

و-۸۵ - و-۸۴ - و-۸۳ - و-۸۲ - و-۸۱ - و-۸۰ - و-۷۹ - و-۷۸ - و-۷۷ - و-۷۶ - و-۷۵ - و-۷۴ - و-۷۳ - و-۷۲ - و-۷۱ - و-۷۰ - و-۶۹ - و-۶۸ - و-۶۷ - و-۶۶ - و-۶۵ - و-۶۴ - و-۶۳ - و-۶۲ - و-۶۱ - و-۶۰ - و-۵۹ - و-۵۸ - و-۵۷ - و-۵۶ - و-۵۵ - و-۵۴ - و-۵۳ - و-۵۲ - و-۵۱ - و-۵۰ - و-۴۹ - و-۴۸ - و-۴۷ - و-۴۶ - و-۴۵ - و-۴۴ - و-۴۳ - و-۴۲ - و-۴۱ - و-۴۰ - و-۳۹ - و-۳۸ - و-۳۷ - و-۳۶ - و-۳۵ - و-۳۴ - و-۳۳ - و-۳۲ - و-۳۱ - و-۳۰ - و-۲۹ - و-۲۸ - و-۲۷ - و-۲۶ - و-۲۵ - و-۲۴ - و-۲۳ - و-۲۲ - و-۲۱ - و-۲۰ - و-۱۹ - و-۱۸ - و-۱۷ - و-۱۶ - و-۱۵ - و-۱۴ - و-۱۳ - و-۱۲ - و-۱۱ - و-۱۰ - و-۹ - و-۸ - و-۷ - و-۶ - و-۵ - و-۴ - و-۳ - و-۲ - و-۱

الاثر ٨-٨-٥٥

مد - مدا - مدوا - مدی - مدا - آمدن

النهى - ١٨٥

لا تتمد - لا تمدا - لا تمداوا - لا تمدي - لا تمدا - لا تمددن

اسم الفاعل

ماد - مادان - مادون - مادة - مادتان - مادات

اسم المفعول

ممدود - ممدودان - ممدودون - ممدودة - ممدودتان - ممدودات

## Emphatic Verbs

الفعل المؤكد

For giving emphasis to **الْفِعْلُ الْمَاضِي** the particle **قَدْ** is used with or without the particle **لَ** ; use of particle **لَ** with **قَدْ** gives a greater emphasis. **قَدْ** used with **الْفِعْلُ الْمَاضِي** gives the meaning of English present perfect tense indicating certainty of completion of an action. **الْفِعْلُ الْمَاضِي**

is also emphasized by تکریر or repetition of the verb.

-۱۹۸-۸-      -۱۹۸-۸-  
قد فعلت هذا I have done it.      لقد فعلت هذا I have done it.

لَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ ۖ فَعَلْتَ هَذَا ۖ I did this, I did this.

verily we had sent prophets before you.

قَدْ is also used with **أَلْفَعْلُ الْمَضَارِعِ**. In this case قَدْ

means 'sometimes' or 'perhaps' الكاذب قد يصدق liars sometimes

perhaps I shall go to speak truth. قَدْ أَذْهَبُ إِلَيْكَ الْيَوْمَ

**you today.**



### الفعل المضارع المجهول

يفعلن - يفعلان - يفعلن - تفعلن - تفعلان - يفعلنان - تفعلن - تفعلنان  
تفعلن - تفعلن - تفعلن - تفعلنان - أفعلن - أفعلنان - تفعلن - تفعلن

### الأمر

افعلن - افعلان - افعلن - افعلن - افعلنان - افعلنان

### النهي

لا تفعلن - لا تفعلان - لا تفعلن - لا تفعلن - لا تفعلنان - لا تفعلنان

### تصريف الأفعال بالنون الخفيفة

### الفعل المضارع المعروف

يفعلن \* يفعلن - تفعلن \* تفعلن - تفعلن \* تفعلن - أفعلن \* أفعلن - تفعلن

### الفعل المضارع المجهول

يفعلن \* يفعلن - تفعلن \* تفعلن - تفعلن \* تفعلن - أفعلن \* أفعلن - تفعلن

النون الخفيفة or النون الثقيلة is emphasised by the particle

النون i.e., النون المشددة is the particle ; ل

لا تفعلن هذا . يكون with النون is النون الخفيفة . تشديد with

I shall certainly do this. ليفعلن هذا He shall certainly do this.

النون الخفيفة with الفعل is not used in dual and

in third person and second person feminine plural. لا تفعلن هذا

certainly I will do this. ليفعلن certainly he shall do this.

الأمر and النون الخفيفة are also used in the particle

and النهي without the particle . ل do write. اكتبين

do write. لا تكتبين don't write. لا تكتبين

### تصريف الأفعال بالنون الثقيلة

### الفعل المضارع المعروف

يفعلن - يفعلن - يفعلن - تفعلن - تفعلن - يفعلنان - تفعلن - تفعلنان

تفعلن - تفعلن - تفعلن - تفعلنان - أفعلن - أفعلن - تفعلن



الأمم الحاضرة

افعلن \* افعلن \* افعلن \*\*

النهي

لاتفعلن \* لاتفعلن \* لاتفعلن \*\*

المفردات

to be خف - يخف - خفة. to strengthen, to emphasize. أكد

خلا - يخلو - خلوا. to become obligatory. يجب - يجب - وجوبا. light.

to be corrupt, فسد - يفسد - فسادا. to be empty, to pass away.

to create disorder, to do mischief, to corrupt. أفسد. to become rotten, to be decomposed. شريك - يشرك - شركا. to be partner of. سافر. أشرك + ب

to travel. ساعد to assist. خالف to disobey, to differ. سلم

to bestow peace upon, to offer salute. مصيبة calamity. وقع - يقع - وقوعا. to happen, to be situated.

France. فرنسا. German. ألماني. Germany. ألمانيا. مضائب ج

Africa. إفريقيا. Asia. آسيا. Europe. أوروبا. French. فرنساوي

continent. قارة. Australia. أستراليا. America. أميركا

South. جنوب. North. شمال. East. شرق. West.

التمرين

( a ) : ترجم إلى الإنجليزية

بالله لأضربن من يفعل هذا - يجب أن تصبر على المصائب -  
قد خلت من قبل محمد صلى الله عليه وسلم الرسل - والله لا تقتلن  
من يفسد في الأرض - لا تأكلن أموال اليتامى - افعلن ما يأمركم  
والداك - إفريقيا من القارات الخمس - في بلادنا السماء قد تمطر في  
الشتاء.

( b ) : ترجم إلى العربية

Never disbelieve Allah, His Prophets and the hereafter.  
The rejector of truth will surely enter Hell. Never disobey  
your teachers. Have you done this? Yes, I have done  
this. France is situated in western Europe. Perhaps he  
will see me to-morrow.

( c ) Construct sentences with the following words -

سافر - خلا - فسد - سلم - شرك.



### الاجابة

(a) By Allah I will certainly beat him who will do this. You must bear calamities with patience. Prophets (many) passed away before Mohammad may Allah bless him and bestow peace upon him. I will surely kill him who will create mischief on Earth. Never eat up property of orphans. Surely do what your perents ask you. Africa is one of the five Continents. In our country sometimes it rains in winter.

(b) لا تكفرن بالله وبرسوله وبالآخرة - ليدخلن الكافر جهنم -  
لا تخالفن معلميك - هل فعلت هذا ؟ نعم ، قد فعلت هذا - فرنسا  
تقع في أوروبا الغربية - قد يزورني غدا .

(c) - (the glass is became empty) سافرت إلى ألمانيا - خلا الكوب

فسد الطعام - سلم زيد عليه - شرك زيد بكرا في التجارة .

### LESSON 46

#### Verbs expressing wonder

#### فعل التعجب

Verbs expressing wonder are of two forms. They are  
ما أجمل زيدا . أَفْعِل + ب and ما أفعل  
how handsome Zaid is !  
ما أعدل القاضي how just the judge is !  
أَجْمَلُ بَزِيدُ how handsome Zaid is !  
أَعْدَلُ الْقَاضِي how just the judge is !

If an adjective be on the measure أَفْعِل or أَفْعَل (fem.)  
then in constructing اسم التفضيل the words أَكْبَرُ , أَهْلُ , أَشَدُّ  
أَسْهَلُ etc., should be used. Adjective from خَضِرَ to be green  
is أَخْضَرُ . So we say هَذَا أَشَدُّ خَضِرَةً مِنْ ذَلِكَ . this is more green  
than that and not هَذَا أَخْضَرُ مِنْ ذَلِكَ . In constructing فعل التعجب  
some rule is followed. We don't say مَا أَخْضَرُ الزَّرْعُ . But  
we say أَشَدُّ بِخَضِرَةِ الزَّرْعِ or مَا أَشَدُّ خَضِرَةَ الزَّرْعِ how green the  
plant is ! Similarly مَا أَضْعَفُ خَضِرَةَ الزَّرْعِ or أَضْعَفُ بِخَضِرَةِ الزَّرْعِ  
how pale the plant is !



## المفردات

لَدَغَ - يَلْدَغُ - لَدَغًا to sting, to bite.  
 طَرَقَ - يَطْرُقُ - طَرَقًا to knock.  
 خَلَطَ - يَخْلُطُ - خَلْطًا to mix.  
 قَدَرَ - يَقْدِرُ - قَدْرًا to be able.  
 عَزَمَ - يَعِزِمُ - عَزْمًا to determine.  
 زَرَعَ - يَزَعُ - زَرْعًا plant.  
 سَكَّرَ - يَسْكُرُ - سَكَّرًا sugar.  
 بَتَرَ - يَبْتُرُ - بَتْرًا butter.  
 نَحَلَةً bee.  
 ضَعَفَ - يَضْعِفُ - ضَعْفًا weak.

## التمارين

## (a) ترجم إلى الإنجليزية

قد اشتريت هذه الساعة اليوم - بكم اشتريت الساعة ؟ أقدر أن أفعل هذا  
 النحلة قد تلدغ الناس - قد تسلمت مكتوبا من أبي - ما أطول الرجل -

## (b) :- ترجم إلى العربية

I have bought this watch for fifty five Rupees. You have honoured me by your presence in my house. Knock at the door and the master of the house will open the door for you. I drink tea without milk. Do not mix milk with my tea. I determined to be learned.

## :- صحح ما يأتي (c)

ما أقبح زيد - أطول زيد - اشتريت هذا بخمسة وستين روبيات  
 - أستطيع أن أفعل هذا - ما أشد بياض شعره -

## الاجابة

(a) I have bought this watch today. For how much you bought the watch ? I can do this. The bee sometimes stings men. I have received a letter from my father. How tall the man is !

(b) قد اشتريت هذه الساعة بخمسة وخمسين روبية - شرفتموني

بعض ركم في بيتي ( In respect plural is used for singuler ) . اطرق

الباب يفتح لك صاحب البيت الباب - اشرب الشاي بغير حليب -

لا تخلط الحليب بشائى - عزمت أن أكون عالما -

(c) ما أقبح زيدا - أطول بزيدا - اشتريت هذا بخمسة وستين روبية -

أستطيع أن أفعل هذا - ما أشد بياض شعره -



## LESSON 47

## Defective verbs

## الْأَفْعَالُ النَّاقِصَةُ

There are some verbs which are called **الْأَفْعَالُ النَّاقِصَةُ** defective verbs. **الْجُمْلَةُ الْحَقِيدَةُ** a complete sentence can not be constructed with these verbs only with their subjects ; for completing a sentence some other word or words of the nature of a complement are needed besides the subject. These verbs are introduced in **جُمْلَةُ اسْمِيَّةٍ** and not in **جُمْلَةُ فَعْلِيَّةٍ**.

Subject of a verb or its category is called **اسْمٌ** of that verb and not **فَاعِلٌ** or **مُبْتَدَأٌ** and word or words complementary are called **مَرْفُوعٌ**. **الْأَفْعَالُ النَّاقِصَةُ** of **اسْمٌ** is always **خَبَرٌ** and **خَبَرٌ** is **مَنْصُوبٌ** if it is an **اسْمٌ**. These verbs are thirteen in number as follows :

The verb **كَانَ** - **يَكُونُ**.

This verb is from the root **ك ب ن** and is of the nature of English verb 'to be'. **كَانَ زَيْدٌ عَالِمًا** Zaid was learned.

Here **كَانَ** is **اسْمٌ** and **عَالِمًا** is **خَبَرٌ**. **كَانَ** is sometimes used as **زَائِدَةٌ** surplus for emphasis without any other significance and this use of **كَانَ** is made in case of general statement of truth. **كَانَ اللَّهُ عَلِيمًا** means God is all knowing.

Here **كَانَ** is **زَائِدَةٌ**. The actual sentence is **اللَّهُ عَلِيمٌ**.

**كَانَ** is used with **الْمُضَارِعُ** as an auxiliary verb and in that case it gives the meaning of English past continuous tense. **كَانَ زَيْدٌ يَكْتُبُ** Zaid was writing.

The verb **صَارَ** - **يَصِيرُ**.

This verb is from the root **ص ي ر**. **صَارَ** means 'to become' or 'to be changed into' something from what it was. **كَانَ زَيْدٌ فَقِيرًا ثُمَّ صَارَ غَنِيًّا** Zaid was poor, then he became rich. Here **صَارَ** is **اسْمٌ** and **غَنِيًّا** is **خَبَرٌ**.

The verb **أَصْبَحَ** - **يُصْبِحُ**.

This is from the root **ص ب ح** and is in the form of **بَابُ الْإِفْعَالِ**. **أَصْبَحَ** means **صَارَ فِي الصَّبَاحِ** became in the morning.



زَيْدٌ أصبحَ مريضاً Zaid became ill in the morning. Here زَيْدٌ is خبر أصبحَ and مريضاً is اسم أصبحَ.

Sometimes أصبحَ زَيْدٌ غنياً simply means 'to happen'. أصبحَ زَيْدٌ أصبحَ زaid became rich.

The verb أَضْحَى - يَضْحِي.

This is from the root ضحى and is in the form of صَارَ فِي الضُّحَى أَضْحَى means أَضْحَى became in the fore-noon.

The verb أَمْسَى - يَمْسِي.

This is from the root مَسَى and is of the form of صَارَ فِي الْمَسَاءِ أَمْسَى means أَمْسَى became in the evening. أَصْبَحْتُ مَرِيضًا وَأَمْسَيْتُ سَلِيمًا I became ill in the morning and sound in the evening.

The verb ظَلَّ - يَظِلُّ.

This is from the root ظَلَّ and it means 'to remain' or 'to last' for the whole day. كَانَ الْمَطَرُ نَازِلًا طَوَلَ النَّهَارَ or ظَلَّ الْمَطَرُ نَازِلًا It rained the whole day.

The verb بَاتَ - يَبِيتُ.

This is from the root بَيْت - يَبِيتُ. It means to pass night. بَاتَ الْمَطَرُ نَازِلًا Zaid passed the night sleeping. It rained the whole night.

The verb مَا دَامَ.

It is composed of two words the particle مَا and the verb دَامَ. دَامَ is from the root دَوِمَ and it means 'to last', 'to continue'. مَا دَامَ means 'so long as'. A single and independent sentence can not be constructed with this verb. A sentence in which this verb is used must be preceded

by another sentence either أَجْلَسَ مَا دَامَ زَيْدٌ جَالِسًا or أَجْلَسَ مَا دَامَ زَيْدٌ جَالِسًا.

Sit so long as Zaid is sitting. زَيْدٌ مَسْرُورٌ مَا دَامَ بَكْرٌ مَسْرُورًا Zaid is happy so long as Bakr is happy. In first sentence أَجْلَسَ is preceded by مَا دَامَ زَيْدٌ جَالِسًا which is itself a جُمْلَةٌ فَعْلِيَّةٌ. زَيْدٌ مَسْرُورٌ مَا دَامَ بَكْرٌ مَسْرُورًا is preceded by جُمْلَةٌ فَعْلِيَّةٌ.

which is a جُمْلَةٌ اِسْمِيَّةٌ.

The verb مَا زَالَ - مَا يَزَالُ.

This verb is composed of the negative particle مَا and the verb زَالَ. The verb زَالَ is from the root زَوَلَ and



it means 'to cease' مَا زَالَ means 'did not cease' that is continued ; it also means still or yet. زَيْدٌ مَرِيضٌ Zaid is still ill. مَا زَالَ الْمَطَرُ نَازِلًا It is still raining.

The verb مَا أَنْفَكَ - مَا يَنْفِكُ

This verb is composed of the negative particle **مَا** and the verb **انْفَكَ**. The verb **انْفَكَ** is from the root **فك** and is of the form of **بَابُ الْأَنْفَعَالِ**. It means 'to cease to be'. **مَا انْفَكَ** means 'not to cease to be'. **مَا انْفَكَ بَكَرٌ عَاقِلًا** means 'Bakr has not ceased to be wise or Bakr is still wise'.

The verb مَآبَرَحَ - مَآيَبَرَحَ

This is composed of the negative particle **مَا** and the verb **بَرَحَ** means 'to cease'. **مَا بَرَحَ** means 'not to cease',

**مَا بَرَحَ زَيْدٌ غَنِيًّا** Zaid is still rich.

The verb **مَافَتَى**.

اَفْتَى زَيْدٌ نَشِيطًا مَّا زَالَ is used to mean Zaid is still active.

The verb لیس .

**Use of this verb has been dealt with in lesson 29.**

٥ - ٨ و ٨ -  
المفردات

أَمْكَنَ to be possible.      يَنْبَغِي أَنْ to be desirable (should).

must. <sup>أَـ</sup> عَلَى أَنْ <sup>وَسَّ</sup> nation ج <sup>وَسَّ</sup> أُمَمَ .  
 well, sound <sup>وَسَّ</sup> سَلِيمَ ج <sup>وَسَّ</sup> حَدُوثًا . <sup>وَسَّ</sup> يَحْدُثُ - <sup>وَسَّ</sup> حَدَثٌ to happen.

غادر to depart, to leave. محطة station. مسرور happy.

كَذَا like this. صَبَاحٌ morning. ضَحَى fore-noon.

ظہر noon. بعد الظهر after-noon. مساء evening. لیل night.

التمرين

—: تَرْجِمُ إِلَى الْاَنْجَلِيزِيَّةِ (a)

يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ - يُمْكِنُ أَنْ تَصْبِحَ سَلِيمًا -

يَجِبُ أَنْ يَظَلَ زَيْدٌ نَشِيطًا - بَعْدَ قَتْلِ عَلِيٍّ صَارَتِ الْخِلَافَةُ سُلْطَنَةً -  
مَا بَرِحَ الْمَطَرُ نَازِلًا -



—: تَرْجِمُ إِلَى الْعَرَبِيَّةِ (b)

Zaid became ill in the morning. He will pass the night in my house. You must do like this. You ought to have done this. You stay here so long as I am absent. It is expected that it would be raining the whole night. What has happened to you ? Before I reached the station, the train had left.

—: صَحِّحْ مَا يَأْتِي (c)

كَانَ زَيْدٌ نَائِمًا - صَارَ بَكْرًا مَرِيضًا - مَازَالَ الشَّمْسُ طَالِعًا -  
لَيْسَ الْمَرِيضُ سَلِيمًا - أَضْحَى زَيْدٌ غَاضِبًا -  
الْإِجَابَةُ

(a) Oh, fire be cool and safe for Abraham. It is possible that you will be well. Zaid should remain diligent. After assassination of Ali the Caliphate became a kingdom. It is still raining.

أَصْبَحَ زَيْدٌ مَرِيضًا - هُوَ سَيَبِيتُ فِي بَيْتِي - عَلَيْكَ أَنْ  
تَفْعَلَ هَكَذَا - كَانَ عَلَيْكَ أَنْ تَفْعَلَ هَذَا - اِبْقَ هُنَا مَا دُمْتَ غَائِبًا -  
بِمَكْنٍ أَنْ يَبِيتَ الْمَطَرُ نَازِلًا - مَاذَا حَدَّثَكَ ؟ قَبْلَ أَنْ وَسَلْتَ إِلَى  
الْمَحْطَةِ كَانَ الْقِطَارُ قَدْ غَادَرَ -

كَانَ زَيْدٌ نَائِمًا - صَارَ بَكْرٌ مَرِيضًا - مَازَالَتِ الشَّمْسُ طَالِعَةً - (c)  
لَيْسَ الْمَرِيضُ سَلِيمًا - أَضْحَى زَيْدٌ غَاضِبًا -

## LESSON 48

### Conditional sentences

الْجُمْلَةُ الشَّرْطِيَّةُ

Conditional sentences are of two parts. The first part contains

جَوَابُ الشَّرْطِ condition and the second part contains

الْشَّرْطُ consequence of the condition. The first part is called  
جَوَابُ الشَّرْطِ the condition and the second part is called

الْشَّرْطُ or consequence of the condition. The first

part i.e. جُمْلَةُ فَعْلِيَّةٍ must be the condition and the second part

i.e. جُمْلَةُ اِسْمِيَّةٍ or جُمْلَةُ فَعْلِيَّةٍ may be either جَوَابُ الشَّرْطِ

. In الْمُضَارِعِ الْمُجْزُومِ or الْمَاضِي the verb must be either

If جُمْلَةُ فَعْلِيَّةٍ be جَوَابُ الشَّرْطِ verbal sentence then the

verb may be either الْمَاضِي or الْمُضَارِعِ الْمُجْزُومِ or الْأَمْرُ

or جُمْلَةُ شَرْطِيَّةٍ give the meaning of the future.

the مستقبل future.



For construction of **الجملة الشرطية** one or the other of the following words is used. These are : **إِن** if, **إِذَا** if or when ? **مَنْ** who or whoever or whosoever, **مَا** what, **أَيْنَمَا** where, **أَيَّ** where, **أَيْنَمَا** wherever, **أَيَّ** where ever, **أَيَّ** who ever or whichever and **لَوْ** if. **إِن** ضَرَبْتَنِي ضَرْبَتَكَ if you beat me I shall beat you. **إِن** ضَرَبْتَنِي أَضْرِبَكَ If you beat me I shall beat you. **إِن** ضَرَبَنِي ضَرْبَتَكَ If you beat me I shall beat you. **إِن** ضَرَبَكَ زَيْدٌ فَاضْرِبْهُ If Zaid beats you, you beat him. In this example the verb in **جَوَابُ الشَّرْطِ** is **الْفِعْلُ الْأَمْرُ**. **إِن** لَا يَضْرِبَكَ زَيْدٌ فَلَا تَضْرِبْهُ If Zaid does not beat you then do not beat him. Here the verb used in **جَوَابُ الشَّرْطِ** is **الْفِعْلُ النَّهْيُ**. **إِن** ضَرَبْتَ زَيْدًا فَزَيْدٌ ضَارِبُكَ . **الْهَيْ** If you beat Zaid then Zaid will beat you.

اِنْ تَضْرِبْ زَيْدًا فَزَيْدٌ ضَارِبٌ If you beat Zaid then Zaid

will beat you. In each of the last two examples جواب الشرط is

is لَوْجَاءَنِي لَا كَرَمَتَهُ . جَمَلَةٌ إِسْمِيَّةٌ If he comes to me

I shall honour him. إِذَا اجْتَهِدْتَ نَجَحْتَ If you strive, you

will succeed or when you strive you will succeed. مَنْ is

used only for persons. مَنْ يَكْرِِمُنِي أَكْرِمُهُ whoever honours

me I shall honour him. أَيُّهُمْ يَضْرِبُنِي أَضْرِبُهُ Whoever

of them will beat me I shall beat him. مَا is used for

things and not for persons. مَا تَشْتَرِ أَشْتَرِ I shall buy

what you will buy. إِذَا مَا تَقْرَأُ تَفْهَمُ If you read you shall

understand.

أَنْتِ تَكُنْ أَكُنْ I shall go when you will go. مَتَى تَذْهَبُ أَذْهَبُ  
I shall go where you will go. أَيْنَمَا تَمْشِي أَمْشِي  
wherever you will go. حَيْثَمَا تَقْعُدُ أَقْعُدُ I shall sit where-  
ever you will sit. The particle فَاءُ is generally used in  
أَفْعَلُ الْمَضَارِعِ is never used. لَوْ is used in جواب الشرط.  
لَوْ تَقْدِمُ أَقْدِمُ. الجملة الشرطية. in either part of مجزوم  
If you shall stand I shall stand. لَوْ تَقِفُ أَقِفُ is not correct.



## المفردات

to sit. قعد - يقعد - قعوداً  
to toil. جهد - يجهد - جهداً

to strive. اجتهد

to be ungrateful, to reject truth, to disbelieve in Allah. كفر - يكفر - كفراً

to reward. كافأ  
to listen to. استمع + إلى

to accompany. اصطحب  
to be a companion. صحب - يصحب - صحبة

## التمرين

(a) : ترجم إلى الإنجليزية

قل إن كنتم تحبون الله فاتبعوني - من يكفر بالله يدخل جهنم - إذا ترد هذا فأنا أريده - متى صرت حسناً أحببتك - أينما أجد زيدا أضربه - إن جاعني أكرمه.

(b) : ترجم إلى العربية

If you do not listen to what I say to you, you will not succeed. If you do this, I shall reward you. Whenever

I ask you to do something, do it immediately. Whenever you will go to Mecca, I shall accompany you. I shall be happy if you have a son.

(c) : صحح ما يأتي

إن تضحك أضحك - إن أنت ضارب زيدا فأنا ضاربك - أينما ترمي أرمي - لو تمش أمشي - إذا رأيت أحداً تكرمه.

## الاجابة

(a) Say, 'If you love Allah then follow me.' Whoever disbelieves in Allah shall enter Hell. If you desire this, I shall desire it. When you will be good, I shall love you. Wherever I shall find Zaid, I shall beat him. If he comes to me, I shall honour him.

(b)

إن لا تسمع إلى لا تنجح - إن فعلت هذا أكافئك - متى أمرتك أن تفعل شيئاً فافعله سريعاً - متى تذهب إلى مكة اصطحبك - إن كان لك ولد أكن مسروراً.

(c)

إن تضحك أضحك - إن تضرب زيدا فأنا ضاربك - أينما ترم أرم - لو تمشي أمشي - إذا رأيت أحداً فأكرمه.



## LESSON 49

## Relative Pronouns

الاسماء الموصولة

الَّذِي means مَا and مَنْ, الَّذِي are الاسماء الموصولة

حَضَرَ إِلَى الرَّجُلِ الَّذِي ضَرَبَ زَيْدًا 'he, who' or 'that, which'

أَمَامِي الْكِتَابَ الَّذِي طَلَبْتَهُ. The man who struck Zaid came to me.

Before me is the book which I wanted. الَّذِي is used for

both persons and things. الاسم الموصول is followed by

an independent sentence related to and co-ordinated with

the main sentence. The sentence following الَّذِي is called

the sentence following the relative pronoun. In the example حَضَرَ إِلَى الرَّجُلِ الَّذِي ضَرَبَ زَيْدًا the

sentence ضَرَبَ زَيْدًا is the main sentence. حَضَرَ إِلَى الرَّجُلِ is an independent sentence related to and co-ordinated with

the main sentence by الَّذِي the relative pronoun. ضَرَبَ زَيْدًا

is an independent sentence related to and co-ordinated with the main sentence by الَّذِي the relative pronoun. ضَرَبَ زَيْدًا

is the main sentence. حَضَرَ إِلَى الرَّجُلِ is an independent sentence related to and co-ordinated with the main sentence by الَّذِي the relative pronoun. ضَرَبَ زَيْدًا

is the main sentence. حَضَرَ إِلَى الرَّجُلِ is an independent sentence related to and co-ordinated with the main sentence by الَّذِي the relative pronoun. ضَرَبَ زَيْدًا

is the main sentence. حَضَرَ إِلَى الرَّجُلِ is an independent sentence related to and co-ordinated with the main sentence by الَّذِي the relative pronoun. ضَرَبَ زَيْدًا

the pronoun 'هُوَ' is implied. In the second example أَمَامِي الْكِتَابَ الَّذِي طَلَبْتَهُ the pronoun 'هُوَ' is expressed. الَّذِي has its singular, dual, plural, masculine and feminine forms.

مفرد	مثنى	جمع
مذكر الَّذِي	الَّذَانِ	الَّذِينَ
مؤنث الَّتِي	الَّتَانِ	الَّتِي - اللَّوَاتِي - اللَّائِي

Use of مَنْ and مَا as اسم الاستفهام interrogative pronoun has been dealt with in lesson 9. These are also used as relative pronouns. مَنْ is used for person and مَا for things. هُوَ الَّذِي طَلَبْتَهُ means he is he whom you wanted. هَذَا الَّذِي طَلَبْتَهُ means this is that which you wanted. مَنْ and مَا are used for all genders and all numbers.

## المفردات

دَار - يَدُور - دَوْرَات to revolve.

أَشْبَهَ to liken.



شَبَّهَ to be like, to resemble.

شَابَهَ to be like, to resemble.

أَحْجَارٌ ج حجر stone to swim. يسبح - يسبح - يسبح

لؤلؤ pearl. لؤلؤة a pearl

أبطال ج hero بطل. بواصل ج Brave باسل

وحوش ج wild beast وحش

التمرين

(a) : تَرْجِمُ إِلَى الْإِنْجِلِيزِيَّةِ

مَنْ الَّذِي كَتَبَ إِلَيْكَ الْمَكْتُوبَ؟ عَزَمْتُ أَنْ أَذْهَبَ إِلَى

الرَّجُلِ الَّذِي حَضَرَ إِلَى بِالْأَمْسِ - إِنَّ الَّذِينَ كَفَرُوا لَا يَدْخُلُونَ

الْجَنَّةَ - اللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ - ضَرَبْتُ

الْخَادِمَ الَّذِي سَرَقَ سَاعَتِي - هَلْ تَعْرِيفُ مَنْ حَضَرَ هُنَا؟ الْأَرْضُ

تَدُورُ حَوْلَ الشَّمْسِ - الشَّمْسُ تَشَبَّهُ كُرَةَ الْقَدَمِ وَهِيَ تَسْبَحُ

فِي السَّمَاءِ.

(b) : تَرْجِمُ إِلَى الْعَرَبِيَّةِ

Who are the two men who sent this to me? Where is he who killed Zaid? We are the men who are your friends. The books I sent you are new.

(c) Fill up the blanks:

جَاءَنِي - الَّذِي قَالَ - هَذَا. الله هو - خلق السموات والأرض.

هو - قال لك هذا. هي - سرقت ساعتِي. لا يوجد في السوق - تَطْلُبُ

الْإِجَابَةُ

(a) Who is he who wrote to you the letter? I have decided to go to the man who came to me yesterday. Those who reject faith shall not enter Paradise. Allah knows what is in the Heavens and in the Earth. I beat the servant who stole my watch. Do you know who came here? The Earth revolves round the Sun. The Sun resembles the foot-ball and it swims in the sky.

(b)

مِنْ الرِّجَالِ الَّذِينَ أَرْسَلَا هَذَا إِلَى؟ أَيْنَ الَّذِي قَتَلَ زَيْدًا؟  
نَحْنُ الرِّجَالُ الَّذِينَ هُمْ أَصْدِقَاؤُكَ. الْكُتُبُ الَّتِي أَرْسَلْتَهَا إِلَيْكَ  
جَدِيدَةٌ.



(e)

جاءني الرجل الذي قال لي هذا - الله هو الذي خالق السموات  
والارض - هو من قال لك هذا - هي من سرقت ساعتني - لا يوجد  
في السوق ما تطلب .

## LESSON 50

## Particles resembling Verbs

الحروف المشبهة بالفعل

There are some حروف particles which resemble verbs. They resemble verbs in the sense that these particles have their subjects and predicates. These are introduced in جملته اسمية . The subject is called اسم of the particle and the predicate خبر of the particle. اسم of the particle is مرفوع if it is an اسم and its خبر is منصوب . If a pronoun be اسم of these particles then the pronoun in the accusative case is suffixed to them.

، إِنَّ

إِنَّ is used for a slight emphasis which can not be translated into other languages ; the emphasis is expressed by verbal emphasis. إِنَّهُ رَجُلٌ حَسَنٌ He is a good man. إِنَّ زَيْدًا قَائِمٌ Zaid is standing. In fact إِنَّ زَيْدًا قَائِمٌ means زَيْدٌ قَائِمٌ with a little verbal emphasis. Here زَيْدًا is اسم of إِنَّ and قَائِمٌ is خبر of إِنَّ .



أَنَّ،

أَنَّ is used as a conjunction. This conjunction is of the nature of english 'that' used as a conjunction. أعلم أن زيدا عاقل.

I know that Zaid is wise. أخبرني زيد أن بكرا يحضر. Zaid informed me that Bakr would come.

Zaid informed me that he would come. After the verb قَالَ the particle أَنَّ is not used, but إِنَّ is used for أَنَّ.

Zaid told me that he would come. قال لي زيد إنه يحضر.

قال لي زيد أنه يحضر is not correct.

كَأَنَّ،

كَأَنَّ is used to mean 'as if', 'as though' etc.

يخاف العدو خالد بن الوليد كأنه أسد. the enemy fears Khalid-Ibn-el-Walid as if he is a lion.

لَكِنَّ،

لَكِنَّ is used as english 'but' used and as a conjunction.

زيد غائب لكن بكرا حاضرا. Zaid is absent but Bakr is present.

لَيْتَ،

لَيْتَ is used to express 'a wish', 'a desire' and an expectation which can not be materialized. ليت الشباب يعود. O, if youth returns ! يا ليتني كنت ترابا. O, that I was dust !

لَعَلَّ،

لَعَلَّ is used to express 'a wish' or 'a desire' etc. Which may be materialized. لعل السلطان يكرمني. O, that the Sultan may honour me ! In other words this means أرجو أن يكرمني السلطان. I desire that the Sultan may respect me !

اقرأ كتبك بالناية لعلك تنجح. Read your books with attention so that you may succeed. Since youth can not return it will not be correct to say ليت الشباب يعود.

Particle مَا is sometimes attached to إِنَّ. In this case the rules stated above do not apply. The sentence in which إِنَّ is introduced has its own مبتدأ and خبر and both of them are مرفوع. إنما means 'only' or 'but' used only

as an abverb. إنما أنا نذير. I am but a warner.

إنما زيد قائم وهو لا يتحدث. Zaid is only standing and is



not speaking. **إِنَّمَا زَيْدًا قَائِمٌ** is not correct.

### المفردات

**فَرَّغَ** - **يُفَرِّغُ** - **فَرَاغًا** to be free from work, to complete work.  
**بَنَى** - **يَبْنِي** - **بِنَاءً** to build.

**شَغَلَ** - **يَشْغُلُ** - **شُغْلًا** to be busy.  
**اِشْتَغَلَ** to be busy.

**حَكَى** - **يَحْكِي** - **حِكَايَةً** to narrate.  
**فَصَّلَ** to explain in details.

**فَسَّرَ** to explain.

**سَكَنَ** - **يَسْكُنُ** - **سَكَنًا** to dwell in. to comment.

**جَاءَ + بَ** to bring.  
**حَضَرَ + بَ** to bring.

**غَابَ** - **يَغْلُبُ** - **غَلَبًا** to over power.  
**ذَهَبَ + بَ** to take away.

**نَقَلَ** - **يَنْقُلُ** - **نَقْلًا** to convey, to carry.  
**اِنْتَقَلَ** to convey oneself.

**عَقَلَ** - **يَعْقِلُ** - **عَقْلًا** to understand.  
**أَخْبَرَ** to inform.

**تَحَدَّثَ** to speak, to converse.  
**قَدِيرٌ** all powerful.

**مَشِيبٌ** old age.

**آيَةٌ** sign, a verse of

آياتُ القرآن Al-Quran

### التمرين

(a) : **تَرْجِمِ إِلَى الْإِنْجِلِيزِيَّةِ**

**إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** - **إِنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ** - **زَيْدٌ جَاهِلٌ**

**لَكِنَّهُ يَبْدُو كَأَنَّهُ عَالِمٌ** - **حَتَّى أَنْ نُوْشِرَ وَأَنْ كَانَ مَلِكًا عَادِلًا**

**قَدْ فَصَّلْنَا لَكُمْ أَيْتَاتِي لَعَلَّكُمْ تَعْقِلُونَ** - **هُوَ اِنْتَقَلَ إِلَى رَحْمَةِ رَبِّهِ**

**لَيْتَ الشَّبَابَ يَعُودُ يَوْمًا** \* **فَأَخْبَرَهُ بِمَا فَعَلَ الْمَشِيبَ**

(b) : **تَرْجِمِ إِلَى الْعَرَبِيَّةِ**

He has built this house so that he may live in it. Zaid is an intelligent boy but he is very naughty. Look! He is walking as if he is a king. This car conveys us to our house. Who is the man who is talking with him? He narrated to me this story.

(c) Construct sentences with each of the following words

using one of the letters المشبهة بالفعل

**شَبَّهَ** - **بَطَلَ** - **تَفْسِيرٌ** - **غَلَبَ** - **جَاءَ + بَ** - **ذَهَبَ + بَ**



## الْأَجَابَةُ

(a) Allah is all powerful over every thing. Your God is the only one God. Zaid is ignorant but he appears as if he is learned. It was narrated that Nausherawan was a just king. I have explained in details my signs so that you may understand (the plural 'نَا' is used for respect). He has conveyed himself to the mercy of his creator (he died). O, if youth returns one day I would inform it what the old age did.

(b)

بَنَى هَذَا الْبَيْتَ لَعَلَّهُ يَسْكُنُ فِيهِ - زَيْدٌ وَلَدٌ ذَكِيٌّ لَكِنَّهُ  
شَرِيرٌ - انْظُرْ هُوَ يَمْشِي كَأَنَّهُ مَلِكٌ - هَذِهِ السَّيَّارَةُ تَنْقُبُ  
إِلَى بَيْتِنَا - مَنْ الَّذِي تَكَلَّمَ مَعَهُ حَتَّى لِي هَذِهِ الْحِكَايَةُ.

(c)

إِنْ زَيْدًا شَبِهَ نَفْسَهُ بِبَكْرٍ - أَنْتَ بَاطِلٌ مِنْ أَبْطَالِ الْإِسْلَامِ -  
إِنَّ هَذَا تَقْسِيرَ الْقُرْآنِ الْكَرِيمِ - إِنَّ زَيْدًا غَلَبَ عَلَى عَدُوِّهِ لِأَنَّ عَدُوَّهُ  
كَانَ ضَعِيفًا - سَأَلْتُ زَيْدًا لِيَحْضُرَ بِشَيْءٍ لَكِنَّهُ جَاءَ بِمَاءٍ - ذَهَبَ  
اللَّهُ بِنُورِ عَيْنَيْهِ

## LESSON 51

## Some verbs resembling defective verbs.

There are some verbs which resemble أَفْعَالُ النَّاقِصَةِ.

They are أَفْعَالُ الْمَقَارِبَةِ verbs indicating almost completion of an action, أَفْعَالُ الرِّجَاءِ verbs indicating expectation of completion of an action and أَفْعَالُ الشَّرُوعِ verbs indicating beginning of an action. Like أَفْعَالُ النَّاقِصَةِ these verbs require المبتدأ and الخبر of these verbs is المَضَارِعُ and its فِعْلٌ is always جُمْلَةٌ فَعْلِيَّةٌ.

أَوْشَكَ and كَرَبَ and كَادَ are أَفْعَالُ الْمَقَارِبَةِ. They all mean

'almost'. Of these كَادَ and أَوْشَكَ are in common use. كَادَ is generally used without أَنْ and أَوْشَكَ is used with أَنْ. كَادَ زَيْدٌ يَمُوتُ Zaid is almost dead. كَادَتِ السَّفِينَةُ تَغْرُقُ the ship is almost sinking. أَوْشَكَ الْمَالُ أَنْ يَنْفَدَ the wealth is almost exhausted. أَوْشَكَ الرَّجُلُ أَنْ يَمُوتَ The man is almost



dead. In these examples <sup>زَيْدٌ</sup> زَيْدٌ , <sup>السَّفِينَةُ</sup> السَّفِينَةُ , and <sup>الرَّجُلُ</sup> الرَّجُلُ are <sup>أَنْ يَمُوتَ</sup> أَنْ يَمُوتَ and <sup>أَنْ يَنْفَدَ</sup> أَنْ يَنْفَدَ , <sup>تَنْفِرَ</sup> تَنْفِرَ , <sup>يَمُوتَ</sup> يَمُوتَ and <sup>الْمَبْتَدَأُ</sup> الْمَبْتَدَأُ are <sup>الْخَبَرُ</sup> الْخَبَرُ .

All of these <sup>إِخْلُوقٌ</sup> إِخْلُوقٌ , <sup>حَرَى</sup> حَرَى , <sup>عَسَى</sup> عَسَى are <sup>أَفْعَالُ الرَّجَاءِ</sup> أَفْعَالُ الرَّجَاءِ mean 'perhaps'. Of these <sup>عَسَى</sup> عَسَى is in common use. These verbs are used with <sup>أَنْ</sup> أَنْ perhaps that will be. <sup>عَسَى زَيْدٌ أَنْ يَنْجَحَ</sup> عَسَى زَيْدٌ أَنْ يَنْجَحَ perhaps Zaid will succeed.

In these examples <sup>أَنْ يَكُونَ</sup> أَنْ يَكُونَ and <sup>الْمَبْتَدَأُ</sup> الْمَبْتَدَأُ are <sup>زَيْدٌ</sup> زَيْدٌ and <sup>ذَلِكَ</sup> ذَلِكَ <sup>الْخَبَرُ</sup> الْخَبَرُ are <sup>أَنْ يَنْجَحَ</sup> أَنْ يَنْجَحَ and <sup>أَنْ يَنْجَحَ</sup> أَنْ يَنْجَحَ .

<sup>عَلَى</sup> عَلَى , <sup>جَعَلَ</sup> جَعَلَ , <sup>أَخَذَ</sup> أَخَذَ , <sup>طَفِقَ</sup> طَفِقَ , <sup>أَنْشَأَ</sup> أَنْشَأَ , <sup>شَرَعَ</sup> شَرَعَ are <sup>أَفْعَالُ الشَّرْعِ</sup> أَفْعَالُ الشَّرْعِ . These verbs are used without <sup>أَنْ</sup> أَنْ .

Of these <sup>جَعَلَ</sup> جَعَلَ , <sup>أَخَذَ</sup> أَخَذَ , and <sup>شَرَعَ</sup> شَرَعَ are in common use. They all mean 'to begin'. <sup>زَيْدٌ يَأْكُلُ طَعَامَهُ</sup> زَيْدٌ يَأْكُلُ طَعَامَهُ Zaid began to

eat his food. <sup>زَيْدٌ يَأْكُلُ طَعَامَهُ</sup> زَيْدٌ يَأْكُلُ طَعَامَهُ Zaid began to eat his food. <sup>زَيْدٌ يَأْكُلُ طَعَامَهُ</sup> زَيْدٌ يَأْكُلُ طَعَامَهُ Zaid began to eat his food. In

these examples <sup>الْمَبْتَدَأُ</sup> الْمَبْتَدَأُ and <sup>زَيْدٌ</sup> زَيْدٌ is <sup>الْخَبَرُ</sup> الْخَبَرُ is <sup>يَأْكُلُ طَعَامَهُ</sup> يَأْكُلُ طَعَامَهُ .

The verb <sup>صَارَ</sup> صَارَ is also used as <sup>فَعْلُ الشَّرْعِ</sup> فَعْلُ الشَّرْعِ . <sup>زَيْدٌ يَأْكُلُ طَعَامَهُ</sup> زَيْدٌ يَأْكُلُ طَعَامَهُ Zaid began to eat his food.

### المفردات

<sup>تَقَرَّبَ</sup> تَقَرَّبَ to become near, <sup>إِنْقَضَى</sup> إِنْقَضَى to pass away.  
to be almost.

<sup>رَجَا - يَرْجُو - رَجَاءٌ</sup> رَجَا - يَرْجُو - رَجَاءٌ to hope, <sup>نَفَدَ - يَنْفَدُ - نَفَادًا</sup> نَفَدَ - يَنْفَدُ - نَفَادًا to be exhausted.  
to expect, to request.

<sup>تَابَ - يَتُوبُ - تَوْبَةً</sup> تَابَ - يَتُوبُ - تَوْبَةً to come back to God, to repent. <sup>نَجَا - يَنْجُو - نَجَاةً</sup> نَجَا - يَنْجُو - نَجَاةً to escape from, to be saved from.

<sup>أَصَابَ</sup> أَصَابَ to inflict, <sup>أُورِقَ</sup> أُورِقَ to put forth leaves.  
to befall to.

<sup>حَصَدَ - يَحْصِدُ - حَصَادًا</sup> حَصَدَ - يَحْصِدُ - حَصَادًا to reap. <sup>حَسَدَ - يَحْسَدُ - حَسَدًا</sup> حَسَدَ - يَحْسَدُ - حَسَدًا to envy.

<sup>تَسَلَّطَ</sup> تَسَلَّطَ to be empowered. <sup>سَلَّطَ</sup> سَلَّطَ to empower.

<sup>جَاعَ - يَجُوعُ - جَوْعًا</sup> جَاعَ - يَجُوعُ - جَوْعًا to be hungry. <sup>أَكْمَلَ</sup> أَكْمَلَ to finish, to complete.

<sup>أَرْزَ - أَرْزَ - رَزَ</sup> أَرْزَ - أَرْزَ - رَزَ Rice, paddy. <sup>جُوعَ</sup> جُوعَ hunger,

<sup>مَصَابُجُ</sup> مَصَابُجُ sorrow, grief <sup>مَصِيبَةٌ</sup> مَصِيبَةٌ .

<sup>غَمٌّ - يَغْمُ - غَمًّا</sup> غَمٌّ - يَغْمُ - غَمًّا Grief, Sadness <sup>غَمًّا</sup> غَمًّا calamity <sup>غَمٌّ</sup> غَمٌّ .

<sup>نَاطِقٌ</sup> نَاطِقٌ gifted with power of speaking.



## الْأَجَابَةُ

(a) The poor man is almost dying of hunger. The sun is almost rising. The sun is almost setting. The farmer began to reap paddy. The trees began to put forth leaves. The sinner began to repent. Perhaps Zaid may be saved from his calamity. Allah empowered believers over the disbeliever. The believer was empowered over disbelievers.

(b)

أصاب زيدا غمة شديدة - مات ابنه وكاد هو نفسه يموت - كدت أكمل عملي - عسى أن أكون فارغا من الغد - حينما ضربته جعل يبكي -

(c)

كادت زينب تضحك حينما نظرت إليه - جعل القرد أن يقفز - عسى أن تكرهوا شيئا وهو خير لكم - أوشك الفواكه أن تنضج - ليس الحيوان ناطقا -

## الْتَمِرِينَ

(a) - : تَرْجَمُ إِلَى الْإِنْجِلِيزِيَّةِ

كاد الفقير يموت من الجوع - أوشكت الشمس أن تشرق - قاربت الشمس المغيب - شرع الفلاح يحصد الأرز - اخذت الأشجار تورق - جعل الأثم يتوب - عسى زيد أن ينجو من مصيبتيه - سَلَّطَ اللَّهُ الْمُؤْمِنِينَ عَلَى الْكَافِرِينَ - تَسَلَّطَ الْمُؤْمِنُونَ عَلَى الْكَافِرِينَ -

(b)

تَرْجَمُ إِلَى الْعَرَبِيَّةِ

A great calamity inflicted Zaid. His son died and he became almo. dead. I have almost finished my work. Perhaps I shall be free from tomorrow. When I beat him he began to cry.

(c) صَحَّحَ مَا يَأْتِي

كاد زينب أن تضحك حينما نظرت إليه - جعل القرد أن يقفز - عسى أن تكرهوا شيئا وهو خير لكم - أوشك الفواكه أن تنضج - ليس الحيوان ناطقا -



## LESSON 52

## أَسْمَاءُ الْأَفْعَالِ

There are some words which are nouns in form but verbs in meaning and for this they are called أَسْمَاءُ الْأَفْعَالِ. They are nouns in form in the sense that they are not inflected like verbs and they do not have various forms of verbs like الْمَاضِي، الْمَضَارِعُ، etc. Of these, in common use, are رَوَيْدٌ، دُونِكِ، عَلَيْكِ، حَيْهَلٌ، حَيْهَلٌ، رَوَيْدٌ، شَتَّانٌ and سَرَّعَانٌ، هَيَّا، هَيَّا، or هَيَّا، هَيَّا.

رَوَيْدٌ to ask to be slow.

It is used as رَوَيْدٌ زَيْدًا. الْفِعْلُ الْأَمْرُ let Zaid be slow. رَوَيْدُكَ be slow (mas.) رَوَيْدُكِ be slow (fem.) O, Zaid, be slow. يَا زَيْدُ رَوَيْدُكَ

In the last example adverbial form of رَوَيْدٌ is given.

بَلِّهْ leave.

It is used as بَلِّهْ زَيْدًا. الْأَمْرُ الْحَاضِرُ leave Zaid.

دُونِكِ catch, seize.

It is used as دُونِكِ زَيْدًا. الْأَمْرُ الْحَاضِرُ seize

Zaid (mas.) دُونِكِ زَيْدًا seize Zaid (fem.).

عَلَيْكِ stick to.

It is used as عَلَيْكِ زَيْدًا. الْأَمْرُ الْحَاضِرُ stick to

Zaid (mas.) عَلَيْكِ زَيْدًا stick to Zaid (fem.).

حَيْهَلٌ Come.

It is used as حَيْهَلٌ إِلَى الصَّلَاةِ. الْأَمْرُ الْحَاضِرُ come to prayer. (here حَيْهَلٌ and حَيْهَلٌ are written separately).

It is used as حَيْهَلٌ زَيْدًا and is used with preposition

حَيْهَلٌ زَيْدًا call Zaid.

حَيْهَلٌ come quick.

It is used as حَيْهَلٌ عَلَى الصَّلَاةِ. الْأَمْرُ الْحَاضِرُ or

حَيْهَلٌ إِلَى الصَّلَاةِ come quick to prayer.



هي or هيا come quick ! make haste !

These are used as هي إلى الصلوة . الأمر الحاضر or هي إلى الصلوة come quick to prayer.

بعُد became far away or هيهات

It is used as هيهات زيد أن يفعل هذا . الفعل الماضي doing this is far away from Zaid i. e. doing this is beyond the capacity of Zaid. هيهات لك أن تفعل هذا doing this is beyond your capacity.

سرعان made haste.

It is used as سرعان ما أكل زيد . الفعل الماضي Zaid's eating was hastily. Here ما is used as مصدر and ما أكل زيد means أكل زيد .

شتان was widely different.

It is used as شتان زيد وبكر . الفعل الماضي Zaid and Bakr became widely different from each other. شتان is sometimes used with ما and ما بينهما . In that case it gives the meaning

of شتان بينهما . فعل التعجب what a difference was between them ! شتان ما بين زيد وبكر what a difference was between Zaid and Bakr !

المفردات

ذم - يذم - ذمًا to blame. مدح - يمدح - مدحا to praise. جاع - يجوع - جوعا to be hungry. عطش - يعطش - عطشا to be thirsty. سقى - يسقى - سقيا to give water, wine etc.. to drink ; أطلق to set free prisoners, ساق cup bearer. عمد - يعمد - عمدا to intend. ج رصاصة bullet. رصاص lead. ج بندقية . أسلحة ج سلاح weapon. عطش , عطشان . صناديق ج صندوق box . رصاصات , رصاص thirsty عطاش ج أمين trustworthy.

التمرين

ترجم إلى الإنجليزية (a)

أنا عطشان حتى هل يزيد وسله أن يحضر لي كوبا من الماء البارد



intentionally and gave the earth wine to drink. O, that I was dust ! The gun is a weapon with which bullets are shot.

(b)

يا أولاد، لاتجروا وامشوا رويدا - سرعان ما عمل زيد - كان عليه  
أن يعمل رويدا لكي يكون عمله جيدا - كان إسلام الخلفاء الراشدين شيئا  
وإسلام سلاطين بغداد شيئا آخر وشتان ما بينهما -

(c)

السلاح الذي يطلق به الرصاص يسمى بندقية - هيهات لخادمه الخبيث  
أن يكون أمينا - دونك زيدا لأنه أعطاني شيئا مسروقا - إن أردت  
أن تتعلم اللغة العربية فعليك بزبد -

بله زيدا ليقرأ دروسه ولاتلعب معه وقت القراءة - دونك زيدا  
هو الذي سرق بندقيتي من صندوقي - حيول إلى الميدان لتلعب بكرة  
القدم - كسر الخادم الحجرة عمدا وسقى الأرض شرابا - يا ليتني كنت  
ترابا - البندقية سلاح يطلق به الرصاص -

(b) نرجم إلى العربية

Boys ! do not run, walk slowly. Zaid worked hastily. He ought to have done the work slowly so that he might have done his work well. Islam of the righteous caliphs was something and Islam of sultans of Bagdad was something else and what a difference there between them !

(c) كل ما يأتي

السلاح الذي يطلق به الرصاص يسمى بندقية - هيهات لخادمه  
الخبيث أن يكون أمينا - دونك زيدا ، لأنه أعطاني شيئا مسروقا -  
إن أردت أن تتعلم اللغة العربية فعليك بزبد

الإجابة

(a) I am thirsty, call Zaid and ask him to bring for me a glass of cold water. Leave Zaid reading his lessons and do not play with him at the time of reading. Catch Zaid, it is he who stole my gun from my box. Come quick to the field for playing foot-ball. The servant broke the jar



## LESSON 53

## The objects.

## المفعول

المفعول المطلق the object is of five kinds. They are  
المفعول معه and المفعول له ، المفعول فيه ، المفعول به

## المفعول المطلق

المفعول المطلق is مصدر infinitive of the preceding verb.  
It is used for تأكيد emphasis, for indicating the manner  
of action and for indicating how many times an action is  
done. قد جلست it is the same as جلست جلوسا  
I have sat. قد ضربت it is the same as ضربت ضربا  
I have struck. Here  
المفعول المطلق which give emphasis  
are جلوسا and ضربا respectively. جلست جلوس القاضي  
I sat like the sitting of the judge i. e. I sat like the judge. Here  
جلست جلوسا is to indicate the manner of action. جلست جلوسا  
I sat once. جلست جلوسا I sat twice. جلست جلوسا

many times. In the last examples how many times an  
action was done is indicated.

## المفعول به

transitive الفعل المتعدي is direct object of the verb.  
ضربت زيدا I struck Zaid. A transitive verb may  
have two objects. آتيت زيدا كتابا I gave Zaid a book.  
المفعول الأول is زيدا and المفعول به is كتابا  
Here the first object and الثاني is كتابا the second object.  
دخلت الحجرة I entered the room. Some times for brevity  
the preposition is dropped and اسم the المجرور  
in the genitive case becomes منصوب. Thus for دخلت في الحجرة  
it may be said دخلت الحجرة and in this case الحجرة  
is treated as مفعول به.

## المفعول فيه

ظرف is of two kinds ; namely ظرف المفعول فيه  
I sat on الكرسي . ظرف الزمان and ظرف المكان



the chair. Here <sup>فوق</sup> is <sup>ظرف</sup> <sup>المكان</sup> and as such is <sup>المفعول فيه</sup> .

<sup>الشمس</sup> <sup>تطلع</sup> <sup>صباحا</sup> the sun rises in the morning. Here <sup>صباحا</sup> is

<sup>ظرف</sup> <sup>الزمان</sup> and as such is <sup>المفعول فيه</sup> .

المفعول له

أضربته للتأديب I beat him for teaching good manners.  
If the preposition 'ل' be omitted the construction will be

ضربتَه تَأْدِيبًا I beat him for teaching good manners. Here  
تَأْدِيبًا is المفعول به because the preposition 'لِ' is omitted  
and for this omission التَّأْدِيبُ which was مجرور becomes منصوب.

١٠٠ ٨٨ ١٠٠ ١٠٠  
 قعدت عن الحرب للجبن I sat back from the battle due to  
 cowardice. If the preposition 'لـ' be omitted, the construction  
 ١٠٠ ٨٨ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ٨٨ ١٠٠  
 قعدت عن الحرب جينا Here is المفعول له جينا will be

و - و - و - و - و  
المفعول معه

جنت مع زيد I came with Zaid. If مع be omitted the construction will be جنت وزيدا I came with Zaid, و is

sometimes used for **مَعَ** and in that case **وَ** is called **وَ** the **مَعَ** i.e. **وَ** indicating accompaniment. If for **مَعَ** the **وَ** is used then the noun following will be **مَنْصُوبٌ** in the accusative case. Thus in **جِئْتُ وَزَيْدًا** the word **زَيْدًا** is **الْمَفْعُولُ مَعَهُ**.

winter came with 'jubba' (an oriental  
 winter garment). Another construction is  
 winter came with jubba. Here

المفردات

أَدَّبَ to teach good manners. حَمِدَ - يَحْمَدُ - حَمْدًا to praise.  
شَكَرَ - يَشْكُرُ - شُكْرًا to thank. دَخَنَ to smoke (Cigarette etc.)  
عَزَرَ to rebuke. مَضَى - يَمْضِي - مُضًى to pass away.  
جَبُنَ - يَجْبُنُ - جُبْنًا to be a coward. رَبَّ - يَرْبُ - رِبْوِيَّةٌ to make  
provision, to be responsible for sustenance. غَابَ - يَغِيبُ - غَيْابًا

to be absent, to set (sun). **أَحْتَرَمَ** to respect. **تَمَّ - يَتِمُّ - تَمَامًا**  
 to be completed. **أَدَبٌ** manners ج **آدَابٌ** to be excellent. **إِمْتَارَ**  
 excellent. **أَهْدَى** to make a gift. **هَدِيَّةٌ** gift ج **هَدَايَا**  
 complete, thorough. **تَمَّ**



(b)

عزرت الولد لسوء أدبه - هي جارية حسنة الأدب - قرأت هذا الكتاب

قراءة تامة - حضروا إلى ظهرا - ماذا يحضرک هنا ؟ جئت إحتراما لك -

أشکرک شکرا عظيما لهديتک الممتازة -

(c)

'زيدا' مفعول به - 'ضربا' مفعول مطلق - 'تأديبا' مفعول له - 'اليوم'

مفعول فيه - 'أكلتين' مفعول مطلق - 'الإنسان' مفعول به - 'ه' مفعول أول -

'خليفة' مفعول ثانى - 'صباحا' مفعول فيه - 'مساء' مفعول فيه - 'إحتراما'

مفعول له - 'طلوع' مفعول معه -

التمرين

(a) ترجم إلى الإنكليزية

ضربت زيدا ضربا شديدا تأديبا - أكلت اليوم أكلتين - خلق الله

الإنسان وجعله خليفة ربوبيته في الأرض - تطلع الشمس صباحا وتغيب

مساء - قمت إحتراما له - حضرت وطلوع الشمس -

(b) ترجم إلى العربية

I rebuke the boy for his bad manners. She is a girl of good manners. I have read this book thoroughly. They came to me at noon. What brings you here ? I have come to pay respects to you. Thank you very much for your excellent gift.

(c) Mention kinds of المضاف عین used in exercise 'a'.

الإجابة

(a) I have beaten Zaid severely for teaching good manners. Today I have eaten twice. Allah created man and made him vicegerent of his quality of sustenance on earth. The sun rises in the morning and sets in the evening. I stood up in his respect. I came at sun rise.



## LESSON 54

## الْحَالُ

الْحَالُ indicates state or condition of فاعِل subject or of مفعول object of an expressed or implied verb. جاءني زيد راكباً. Zaid came to me riding. Here the word راكباً indicates state or condition of Zaid, the subject or فاعِل of the verb جاء. Thus the word راكباً is الْحَال.

شربت الماء بارداً I drank water when it was cold. Here بارداً cold indicates state or condition of الماء object of the verb شربت. Thus بارداً is الْحَال. While bidding 'good bye' to one who goes out on a journey it is said ترجع سالماً غانماً. Here سالماً غانماً means ترجع سالماً غانماً. Here the verb ترجع is implied and its subject is أنت. سالماً غانماً indicates

the expected state or condition of أنت the subject فاعِل of the implied verb ترجع.

الْحَال sometimes indicates state or condition of فاعِل and مفعول at the same time. لقيت عمراً راكبين I saw Amar both of us riding. Here the subject فاعِل of the verb لقيت is أنا. عمراً is object مفعول of the verb لقيت. Since الْحَال here indicates الْحَال of the subject and the object of the verb لقيت; the dual form of راكباً in the accusative case راكبين is used and this dual form راكبين clearly indicates state or condition of two persons, namely the subject and the object of the verb لقيت.

الْحَال is قائماً It is Zaid standing. Here قائماً is الْحَال of Zaid. الْحَال may be a single word as shown in preceding examples or it may also be a complete sentence either الجملة الفعلية or الجملة الاسمية.

خبر إلى زيد وهو ضاحك Zaid came to me and he was laughing i.e. Zaid came to me laughing وهو ضاحك He is



laughing is <sup>هـ</sup>جمله اسمية. Here <sup>هـ</sup>هو is مبتدأ and ضاحك is خبر; the sentence <sup>هـ</sup>هو ضاحك indicates the state and condition of زيد the subject فاعل of the verb حضر. Thus the complete sentence <sup>هـ</sup>هو ضاحك is الحال of زيد. In <sup>هـ</sup>هو ضاحك حضر إلى زيد the particle 'و' is not used as conjunction عطف but is used to relate الحال of زيد the subject of the verb حضر and when واو is used for this purpose it is called الواو الحالية.

Zaid came laughing. Here <sup>هـ</sup>ضحك is ضاحك and is الحال of زيد subject فاعل of the verb جاء. The person or thing, the state or condition of which is indicated by الحال is called صاحب الحال. Thus زيد is صاحب الحال in <sup>هـ</sup>هو ضاحك and جاءني زيد راكباً. In <sup>هـ</sup>هو ضاحك حضر إلى زيد the sentence <sup>هـ</sup>هو ضاحك is الحال and صاحب الحال is زيد.

### المفردات

لَقِيَ - بَلَقَى - لِقَاءٌ to meet. رَكِبَ - يَرْكَبُ - رَكُوبًا to ride.  
سُرَّ to be pleased. سَرَّ - يَسُرُّ - سُرُورًا to please.  
زَجَجَرَ to roar. قَبَدَ to bind.  
آمَنَ to believe, to have faith in. آمِنَ - يَأْمَنُ - أَمْنًا to be safe and secure.  
عَادَ - يَعُودُ - عَوْدًا to return. إِزْدَحَمَ to be crowded.  
دَفَعَ - يَدْفَعُ - دَفْعًا to push back, to repel, to pay (money etc.).  
سَبَحَ - يَسْبَحُ - سَبَاحًا to swim. عَبَرَ - يَعْبرُ - عُبُورًا to cross.  
مَقِيدٌ bound. مَسْرُورٌ pleased.  
نَارٌ fire. مَزْدَحِمٌ crowded.  
سَجَنٌ prison. مَعَارِكٌ battle.  
شَوَارِعٌ ج. شَارِعٌ street. سَالِمًا غَانِمًا safe and successful.

### التمرين

(a) : تَرْجِمُ إِلَى الْإِنْكِلِيزِيَّةِ :

عَادَ الْمَلِكُ إِلَى قَصْرِهِ مَسْرُورًا - أَدْخَلَ الشَّرِطِيُّ اللَّصَّ السَّجَنَ



لِي إِنَّهُ حِينَئِذٍ كَانَ يَجِيءُ إِلَى مَاشِيًا فِي شَارِعٍ مُزْدَحِمٍ ، دَفَعَهُ رَجُلٌ  
مِنْ وَرَائِهِ فَسَقَطَ عَلَى الْأَرْضِ - كَيْفَ عَبَرْتَ النَّهْرَ ؟ عَبَرْتُ  
النَّهْرَ سَابِحًا -

( c )

'مُسْرُورًا' ، الْحَالُ وَ 'الْمَلِكُ' ، صَاحِبُ الْحَالِ - 'مُقِيدًا' ، الْحَالُ وَ  
'الْوَلِي' ، صَاحِبُ الْحَالِ - 'مُزْمَجِرًا' ، الْحَالُ وَ 'الْفَارِسُ' ، صَاحِبُ  
الْحَالِ - 'وَهُوَ يَضْحَكُ' ، 'وَهُوَ يَبْكِي' ، الْحَالُ وَ 'ضَمِيرٌ' ، مَنْ  
صَاحِبُ الْحَالِ - 'آمِنِينَ' ، الْحَالُ وَ 'أَنْتُمْ' ، (مُسْتَتِرٌ implied)  
صَاحِبُ الْحَالِ -

مُقِيدًا بِالْحَدِيدِ - خَرَجَ الْفَارِسُ إِلَى الْمَرْكَةِ مُزْمَجِرًا - مَنْ قَرَأَ  
الْقُرْآنَ وَ هُوَ يَضْحَكُ دَخَلَ النَّارَ وَ هُوَ يَبْكِي - وَمَنْ قَرَأَ الْقُرْآنَ  
وَ هُوَ يَبْكِي دَخَلَ الْجَنَّةَ وَ هُوَ يَضْحَكُ - ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ  
آمِنِينَ - مَنْ آمَنَ بِاللَّهِ فَقَدْ أَمِنَ - دَفَعْتُ أَجْرَةَ السَّيَارَةِ -

( b )

Zaid came to me shouting angrily. I asked him why he was so angry. He said that while he coming to me walking through a crowded street a man pushed him from behind and he fell on the ground. How did you cross the river ? I crossed the river swimming.

(c) Find الْحَال in exercise 'A' and state their صَاحِبُ الْحَالِ .

الْأَجَابَةُ

( a ) The king returned to his palace in a happy mood. The police man admitted into the prison the thief bound with iron ( chains ). The horse man went out to the battle roaring. One who reads Al-Quran laughing enters Fire weeping and one who reads Al-Quran weeping enters Heaven laughing. Enter Egypt, Allah willing, you shall be safe and secure. One who believes in Allah is safe and secure. I paid the fare of the car.

( b )

جَاءَنِي زَيْدٌ مُزْمَجِرًا - سَأَلْتُهُ لِمَ إِذَا كَانَ غَضْبَانًا هَكَذَا - قَالَ



## LESSON 55

### Distinctive term

#### التمييز

عِنْدِي عِشْرُونَ I have twenty this expression does not tell us twenty of what I have. In order to tell distinctly twenty of what I have, I must say something like عِنْدِي عِشْرُونَ رُوبِيَّتًا I have twenty rupees, عِنْدِي عِشْرُونَ كِتَابًا I have twenty books, عِنْدِي عِشْرُونَ خَادِمًا I have twenty servants etc. In the expression عِنْدِي عِشْرُونَ something remains indistinct. In the fore-going examples the terms رُوبِيَّتًا, كِتَابًا and خَادِمًا lift the veil and tell us distinctly what was indistinct. Thus رُوبِيَّتًا, كِتَابًا and خَادِمًا are in terms of Arabic grammar التمييز distinctive term. اِسْمُ النِّكَرَةِ must always be اِسْمُ النِّكَرَةِ indefinite اِسْمُ النِّكَرَةِ in the accusative case with اِسْمُ النِّكَرَةِ.

Sometimes something remains indistinct even after an expression which is اِسْمُ النِّكَرَةِ a complete sentence طَابَ زَيْدٌ عَلِمًا Zaid's knowledge became good. طَابَ زَيْدٌ Zaid became good,

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is a complete sentence. But still what of him is good remains indistinct, unless it is mentioned. The term عَلِمًا tells us what of Zaid became good. Thus here عَلِمًا is التمييز. اِحْمَرَّ زَيْدٌ خَجَلًا Zaid became red in shame. Why Zaid became red is made clear by the term خَجَلًا in shame and so خَجَلًا is التمييز. That which is made distinct and clear by التمييز is called اِسْمُ النِّكَرَةِ made distinct. In the expression عِنْدِي عِشْرُونَ رُوبِيَّتًا the term رُوبِيَّتًا is التمييز and the expression عِنْدِي عِشْرُونَ is اِسْمُ النِّكَرَةِ. In the expression طَابَ زَيْدٌ عَلِمًا the term عَلِمًا is اِسْمُ النِّكَرَةِ. In the expression اِحْمَرَّ زَيْدٌ خَجَلًا the term اِحْمَرَّ is اِسْمُ النِّكَرَةِ and خَجَلًا is التمييز.

#### المفردات

طَابَ to be good. طَابَ - يَطِيبُ - طَيِّبًا to make distinct. اِكْمَلْ to make complete. اَتَمَّ - يَتِمُّ - تَمَّ to be complete. اِحْمَرَّ to be cold. اِحْمَرَّ - يَبْرُدُ - بَرَدًا to make perfect. اَصْفَرَ to become yellow or pale. اَصْفَرَ - يَصْفَرُّ - صَفَرًا to become red.



(b) He gave me fifty rupees. I require three pounds of milk every day for my children. I have eaten one pound of beef. Man's face becomes red in shame, becomes white in joy and becomes yellow in fear. How much money you have in your pocket ? I have five rupees.

(c) Fill up the blanks :

الشمس أشد - من القمر - هو أكبر مني - ليس هذا جائزا - في البن مثله  
- يدخل الجنة من أحسن -

### الاجابة

(a) I ate one pound of meat. I drank a glass of water. I read twenty pages and wrote fifteen lines. The Army died of hunger. The poor sleep in the street in winter and most of them die of cold. This day I have made perfect for you, your religion and have made complete my favour on you and have chosen for you Islam as your religion.

(b) أعطاني خمسين روبية - أحتاج إلى ثلاثة أرطال من الحليب

كل يوم لا ولادي - أكلت رطلا من لحم البقر - يحمر وجه الإنسان

to يرضى - يرضى - مرضاة to be ashamed. ينجل - خجلا

to be lawful. جاز - يجوز - جوازا to require. احتاج + إلى be content.

ghee. سمن wheat. بر measure for grains. قفيز lawful. جائز

ج star كوكب. أفدنة فدان ج Egyptian acre فدان bale. بالة

page صحيفة. شرائع ج Muslim law شريعة وشرع. كواكب

أسطر دسطور ج line, raw سطر. صحائف صحف ج

### التمرين

(a) ترجم إلى الإنكليزية

أكلت رطلا لحما - شربت كوبا ماء - قرأت عشرين صحيفة وكتبت

خمسة عشر سطرا - مات الجيش جوعا - الفقراء ينامون شتاء في الشارع

وأكثرهم يموتون بردا - اليوم أكملت لكم دينكم وأتممت عليكم

نعمتي ورضيت لكم الإسلام ديننا (القرآن)



خَجَلًا وَيَبْيِضُ سرورا وَيَصْفَرُ خَوْفًا كَمْ نَقُودًا فِي جَيْبِكَ ؟ عِنْدِي خُمْسٌ  
رُوبِيَّاتٍ -

(c)

الشمس أشد نورا من القمر - هو أكبر مني سنا - ليس هذا جائزا شرعا -  
في اللبن مثله ماء - يدخل الجنة من هو أحسن عملا -

## LESSON 56

Verbs of praise and blame.

أَفْعَالُ الْمَدْحِ وَالذَّمِّ

حَبْدًا how good is, بَيْسٌ how bad is, نَعِمٌ how good is  
. أَفْعَالُ الْمَدْحِ وَالذَّمِّ and لَاحِبْدًا how bad is ! These are

Of these four verbs أَفْعَالُ الْمَدْحِ are حَبْدًا and نَعِمٌ verbs  
of praise and the other two لَاحِبْدًا and بَيْسٌ are أَفْعَالُ الذَّمِّ

verbs of blame. فاعِلٌ a verb must have its subject  
حَبْدًا, بَيْسٌ, نَعِمٌ either مَسْتَتِرٌ implied or ظَاهِرٌ expressed

and لَاحِبْدًا have their subjects and are verbs. But like  
المضارع and الماضى these verbs do not have their

etc. they have no dual and plural forms. نَعِمٌ and

حَبْدًا and بَيْسٌ have their feminine forms نَعِمَتْ and بَيْسَتْ

نَعِمَ الرجل زيد have the same form for both the genders. لَاحِبْدًا



how good man Zaid is ! This sentence is, a combination of two sentences <sup>نعم الرجل</sup> how good the man is

and <sup>هو زيد</sup> he is Zaid ; <sup>نعم</sup> is the verb and <sup>الرجل</sup> is

its <sup>فاعل</sup> ; the second sentence <sup>هو زيد</sup> is <sup>جملة اسمية</sup> ; <sup>هو</sup> is <sup>المبتدأ</sup> and <sup>زيد</sup> is <sup>الخبر</sup> predicate. Thus in <sup>نعم الرجل زيد</sup>

<sup>نعم</sup> is the verb and <sup>الرجل</sup> is the <sup>فاعل</sup> and <sup>زيد</sup> is the <sup>خبر</sup> and <sup>هو</sup> is implied. <sup>نعمت المرأة هند</sup> namely <sup>هو</sup> is implied. <sup>نعمت المرأة هند</sup>

how good woman Hind is ! <sup>زيد</sup> how bad man <sup>يئس الرجل زيد</sup> how bad woman Hind is ! <sup>زيد</sup> how bad woman Hind is ! <sup>زيد</sup> how good Hind is ! <sup>زيد</sup> how good Zaid is ! <sup>زيد</sup> how bad Hind is ! <sup>زيد</sup> how good man Zaid and Bakr are !

how good Zaid is ! <sup>زيد</sup> how good Hind is ! <sup>زيد</sup> how bad Zaid is ! <sup>زيد</sup> how bad Hind is ! <sup>زيد</sup> how good man Zaid and Bakr are !

how good Zaid is ! <sup>زيد</sup> how good Hind is ! <sup>زيد</sup> how bad Zaid is ! <sup>زيد</sup> how bad Hind is ! <sup>زيد</sup> how good man Zaid and Bakr are !

how good Zaid is ! <sup>زيد</sup> how good Hind is ! <sup>زيد</sup> how bad Zaid is ! <sup>زيد</sup> how bad Hind is ! <sup>زيد</sup> how good man Zaid and Bakr are !

how good Zaid is ! <sup>زيد</sup> how good Hind is ! <sup>زيد</sup> how bad Zaid is ! <sup>زيد</sup> how bad Hind is ! <sup>زيد</sup> how good man Zaid and Bakr are !

how good Zaid is ! <sup>زيد</sup> how good Hind is ! <sup>زيد</sup> how bad Zaid is ! <sup>زيد</sup> how bad Hind is ! <sup>زيد</sup> how good man Zaid and Bakr are !

how good Zaid is ! <sup>زيد</sup> how good Hind is ! <sup>زيد</sup> how bad Zaid is ! <sup>زيد</sup> how bad Hind is ! <sup>زيد</sup> how good man Zaid and Bakr are !

how good Zaid is ! <sup>زيد</sup> how good Hind is ! <sup>زيد</sup> how bad Zaid is ! <sup>زيد</sup> how bad Hind is ! <sup>زيد</sup> how good man Zaid and Bakr are !

how good Zaid is ! <sup>زيد</sup> how good Hind is ! <sup>زيد</sup> how bad Zaid is ! <sup>زيد</sup> how bad Hind is ! <sup>زيد</sup> how good man Zaid and Bakr are !

how good Zaid is ! <sup>زيد</sup> how good Hind is ! <sup>زيد</sup> how bad Zaid is ! <sup>زيد</sup> how bad Hind is ! <sup>زيد</sup> how good man Zaid and Bakr are !

how good Zaid is ! <sup>زيد</sup> how good Hind is ! <sup>زيد</sup> how bad Zaid is ! <sup>زيد</sup> how bad Hind is ! <sup>زيد</sup> how good man Zaid and Bakr are !

how good Zaid is ! <sup>زيد</sup> how good Hind is ! <sup>زيد</sup> how bad Zaid is ! <sup>زيد</sup> how bad Hind is ! <sup>زيد</sup> how good man Zaid and Bakr are !

مستتر هو . التمييز is رجلا . المميز and الفاعل is هو and

implied, <sup>نعم رجلا زيد</sup> Thus in <sup>زيد</sup> <sup>هو</sup> is <sup>المبتدأ</sup> and <sup>هو</sup> is <sup>الخبر</sup> and <sup>زيد</sup> is implied, <sup>زيد</sup> : <sup>التمييز</sup> is <sup>رجلا</sup> , <sup>المميز</sup> and <sup>الفاعل</sup> is implied , <sup>هو</sup> ,

<sup>زيد</sup> : <sup>التمييز</sup> is <sup>رجلا</sup> , <sup>المميز</sup> and <sup>الفاعل</sup> is implied , <sup>هو</sup> ,

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .

is <sup>المبتدأ</sup> and <sup>هو</sup> implied is <sup>الخبر</sup> and <sup>هو</sup> implied is <sup>المبتدأ</sup> .



## التمرين

(a) - ترجم إلى الإنجليزية

أولئك جزاؤهم مغفرة من ربهم وجنت تجري من تحتها الأنهار  
 خالدين فيها ما نزعهم أجر العاملين (القرآن) - ومن كفر  
 فامتعه قليلا ثم أضطره إلى عذاب النار وبئس المصير (القرآن).  
 كفى بالله وليا وكفى بالله نصيرا (القرآن) \* أنا أقاسي من  
 الحمى منذ ثلاثة أيام -

(b) :- ترجم إلى العربية

How good girl Hind is ! How good Hind is ! I feel  
 pain in my right leg. Are you suffering from cold ? No,  
 I am suffering from headache. Have you shown yourself  
 to a physician ? Yes, I am using medicine. This is suffi-  
 cient for us.

(c) :- صحح ما يأتي

نعم امرأة هند وزينب - بئس زيد رجلا - لا حبذت المرأة  
 هند - حبذت هند -

## الاجابة

(a) They are those whose reward is with their creator,  
 forgiveness and gardens with rivers flowing underneath, they  
 shall abide therein forever ; how excellent a recompense for  
 those who work ! Those who reject faith I shall grant them  
 pleasure for a while, after that I will force them into the  
 torment of Fire ; how evil destination it is ! Allah is  
 sufficient as a guardian and Allah is sufficient as a patron.  
 I have been suffering from fever for three days.

(a)

نعمت الجارية هند - ما أحسن هنداً - أحسُّ ألماً في رجلي  
 اليمنى - هل تقاسي البرد ؟ لا بل أقاسي الصداع - هل عرضت  
 نفسك على الطبيب ؟ نعم أستعمل الدواء - يكفي لنا هذا -

(c)

نعمت المرأتان هند وزينب - بئس رجلا زيد - لا حبذا المرأة  
 هند - حبذا هند -



## LESSON 57

## The exceptive

## الاستثناء

إِلاَّ and سِوَى are used for  
 جاء القوم خلا زيدا , جاء القوم إلا زيدا ,  
 جاء القوم غير زيد , جاء القوم عدا زيد ,  
 جاء القوم حاشا زيد ,  
 and إِلاَّ the people came except Zaid.  
 إِلاَّ and سِوَى are called  
 أَدَاتُ الْإِسْتِثْنَاءِ the term  
 exceptive particles. قَوْمٌ is called  
 الْمُسْتَثْنَى مِنْهُ in respect of which an exception is made. زَيْدٌ is called  
 الْمُسْتَثْنَى that which is excepted.

When the sentence is مُوجِبَةٌ affirmative and إِلاَّ is used  
 to indicate the exception, الْمُسْتَثْنَى must be مَنْصُوبٌ .  
 If the sentence be مُنْفِيَةٌ negative and الْمُسْتَثْنَى مِنْهُ is  
 expressed then الْمُسْتَثْنَى after إِلاَّ may be مَنْصُوبٌ or  
 may be used as بَدَلٌ i.e. in apposition to الْمُسْتَثْنَى ; in

that case its إِعْرَابٌ , case-sign will be the same as the  
 case-sign of الْمُسْتَثْنَى . If in a negative sentence الْمُسْتَثْنَى  
 be implied then الْمُسْتَثْنَى will be مَرْفُوعٌ , مَنْصُوبٌ or مُجْرُورٌ  
 according to its own grammatical position in the sentence.

The sentence جَمَلَةٌ مُوجِبَةٌ is جَاءَ الْقَوْمُ إِلاَّ زَيْدًا an affirma-  
 tive sentence and so الْمُسْتَثْنَى is مَنْصُوبٌ . مَا جَاءَ الْقَوْمُ إِلاَّ زَيْدًا  
 is جَمَلَةٌ مُنْفِيَةٌ and الْمُسْتَثْنَى is present and so الْمُسْتَثْنَى  
 بَدَلٌ مِنَ الْمُسْتَثْنَى مِنْهُ is considered as مَنْصُوبٌ . But if الْمُسْتَثْنَى  
 i.e. in apposition to الْمُسْتَثْنَى مِنْهُ then الْمُسْتَثْنَى may be  
 مَا جَاءَ الْقَوْمُ إِلاَّ زَيْدٌ and the sentence may be مَرْفُوعٌ  
 I did not beat the pupils except  
 زَيْدٌ . Here زَيْدٌ is بَدَلٌ مِنَ الْمُسْتَثْنَى مِنْهُ which is مَنْصُوبٌ  
 and so here زَيْدٌ becomes زَيْدًا . زَيْدًا إِلاَّ زَيْدٌ  
 Here بَدَلٌ مِنَ الْمُسْتَثْنَى مِنْهُ is used as الْمُسْتَثْنَى  
 none مَا جَاءَ إِلاَّ زَيْدٌ . زَيْدٌ becomes زَيْدٌ and so مُجْرُورٌ  
 but Zaid came ; here زَيْدٌ is الْفَاعِلُ and so it is مَرْفُوعٌ .



زَيْدًا I did not beat any but Zaid ; here  
 is مَا ذَهَبْتُ إِلَّا إِلَى زَيْدٍ . مَنْصُوبٌ and as such is  
 did not go to any but Zaid ; here مَجْرُورٌ زَيْدٌ is .

When عَدَا , حَاشَا , خَلَا are used as exceptive particles  
 جَاءَ الْقَوْمُ خَلَا زَيْدٌ . مَنْصُوبٌ or مَجْرُورٌ may be الْمُسْتَثْنَى  
 جَاءَ الْقَوْمُ حَاشَا زَيْدًا , جَاءَ الْقَوْمُ حَاشَا زَيْدٍ جَاءَ الْقَوْمُ خَلَا زَيْدًا  
 and جَاءَ الْقَوْمُ عَدَا زَيْدًا the people came  
 except Zaid. If عَدَا , حَاشَا , خَلَا be preceded by مَا  
 then جَاءَ الْقَوْمُ مَا خَلَا زَيْدًا . مَنْصُوبٌ must be الْمُسْتَثْنَى  
 I beat جَاءَ الْقَوْمُ عَدَا زَيْدًا the people came except Zaid.  
 I went to my جَاءَ الْقَوْمُ عَدَا زَيْدًا pupils but Zaid.  
 friends except Zaid.

When غَيْرُ or سِوَى is used as an exceptive particle then  
 جَاءَ الْقَوْمُ سِوَى زَيْدٍ . مَجْرُورٌ is always الْمُسْتَثْنَى  
 came except Zaid. case-sign of غَيْرُ will be  
 the same as the إِعْرَابُ of الْمُسْتَثْنَى after إِلَّا .

ضَرَبْتُ التَّلَامِيذَ غَيْرَ زَيْدٍ , جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ

مَا جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ or مَا جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ  
 etc. مَا ذَهَبْتُ إِلَى أَصْدِقَائِي غَيْرِ زَيْدٍ , ذَهَبْتُ إِلَى أَصْدِقَائِي غَيْرِ زَيْدٍ

### المفردات

نَجَحَ - يَنْجَحُ - نَجَاحًا the excepted الْمُسْتَثْنَى exception. استثناء  
 استقبل to depend on. اعتمد to punish. عاقب to succeed.  
 سفير a soldier. جندي . جنود ج army جند to receive.  
 بَشَر human being. سفارة . سفراء ج Ambassador  
 سورة chapter of Al-Quran . جبنا ج coward جبان mankind.  
 سَمَاع goods, property . أشرار ج naughty, شرير . سور ج  
 أَمْتَعَة ج .

### التمرين

: تَرْجِمِ إِلَى الْإِنْجِلِيزِيَّةِ ( a )

أَكَلْتُ الْبَيْضَ إِلَّا بَيْضَةً - مَا أَنْتَ إِلَّا بَشَرٌ - ذَهَبَ الْجُنُودُ إِلَى



الميدانِ سوى الجبانِ - استقبل الرئيس الضيوف عدا السفراء -  
 قرأت القرآن ما حاشا سورة - مات الجيش كله خلا جندي -  
 سلم على الجميع إلا الكافر - أكلت السمك حتى رأسها - أكلت  
 السمك حتى رأسها -

(b) : ترجم إلى العربية :

I sold my property except my car. Zaid ate what I offered to him except meat. I visited all the cities of Iraq except Kufa. All arrived except the President. The teacher punished all the naughty boys except Zaid.

:- صحيح ما يأتي (c)

حضر الخدام إلا زيد - ما جاء الخدام إلا زيد - لم يجئني إلا  
 محمودا - ضربت التلاميذ غير محمد - أكلت التفاح ما خلا  
 واحدة - نجح التلاميذ سوى زيد -

الاجابة

(a) I ate eggs except one. You are not but a human being. The army went to the field except the coward. The President received the guest except the Ambassadors.

I read the Quran except one chapter. The hole army died except one soldier. Pray for peace for all except the infidel. I ate the fish upto its head. I ate the fish even its head.

(b)

بعت أمتعتي إلا سيارتي - أكل زيد ما قدمت له إلا اللحم -  
 زرت جميع مدن العراق إلا الكوفة - وصل الجميع إلا الرئيس -  
 عاقب المعلم الأولاد الأشرار إلا زيدا -

(c)

حضر الخدام إلا زيدا - ما جاء الخدام إلا زيدا or زيد -  
 لم يجئني إلا محمود - ضربت التلاميذ غير محمد - أكلت التفاح  
 ما خلا واحدة - نجح التلاميذ سوى زيد -



## LESSON 58

## Relative adjectives

اسم النسبة

Relative adjective are constructed from اسم to which they are related. <sup>عرب</sup> Arabs (collective) and <sup>عربي</sup> Arabian or an Arab. In this example <sup>عربي</sup> is اسم النسبة and it is constructed from <sup>عرب</sup> which has a collective meaning. اسم to which <sup>عربي</sup> is related is called <sup>عربي</sup> . Here <sup>عربي</sup> is اسم النسبة and <sup>عرب</sup> is منسوب إليه .

Egypt, <sup>مصري</sup> an Egyptian. علم science ( in modern Arabic علم is used to mean 'science) and <sup>علمي</sup> scientific. <sup>يوم</sup> day, <sup>يومي</sup> daily ; <sup>معنى</sup> meaning and <sup>معنوي</sup> abstract, <sup>عالم</sup> world and <sup>عالمي</sup> worldly. <sup>أب</sup> father and <sup>أبوي</sup> fatherly.

Some general rules for construction of اسم النسبة are

mentioned below :

تشدید is constructed by suffixing ياء with تشدید which is called ياء النسبة to منسوب إليه . The last letter of منسوب إليه become مكسور . From <sup>عرب</sup> we have <sup>عربي</sup> , from <sup>لبنان</sup> we have <sup>لبناني</sup> and from <sup>مصر</sup> we have <sup>مصري</sup> .

If ثلاثي be منسوب إليه i.e., consisting of three letters and it's second letter be مكسور then in its اسم النسبة it's second letter becomes مفتوح . From <sup>ملك</sup> king, we have <sup>ملكي</sup> kingly, Here <sup>ملك</sup> is منسوب إليه . It is ثلاثي and it's second letter is مكسور , so in its اسم النسبة the second letter becomes مفتوح .

If منسوب إليه be on the measure فعيل and if it's last letter be ياء then this ياء is changed into واو and the second letter of منسوب إليه will be مفتوح . From <sup>علي</sup> , we have <sup>علوي</sup> follower of Ali. <sup>علي</sup> is on the measure فعيل and its last letter is ياء . ياء is changed into واو and



the second letter is made <sup>مفتوح</sup>. Thus <sup>عَلَى</sup> from <sup>إِسْمِ النَّسَبَةِ</sup> is <sup>عَلَوِي</sup>.

If <sup>مَنْسُوبٌ إِلَيْهِ</sup> be on the measure <sup>فَعِيلَة</sup> then while constructing it's <sup>إِسْمِ النَّسَبَةِ</sup> both <sup>يَاء</sup> and <sup>التاء المربوطة</sup> will be dropped, <sup>يَاء</sup> with <sup>تَشْدِيد</sup> will be suffixed and the second letter of <sup>مَنْسُوبٌ إِلَيْهِ</sup> will be <sup>مفتوح</sup>. From <sup>مَدِينَة</sup> city we have <sup>مَدَنِي</sup> pertaining to a city. <sup>مَدِينَة</sup> is of the measure <sup>فَعِيلَة</sup> and so in constructing its <sup>إِسْمِ النَّسَبَةِ</sup> and <sup>يَاء</sup>, <sup>التاء المربوطة</sup> are dropped, <sup>يَاء</sup> with <sup>تَشْدِيد</sup> is suffixed and the second letter is made <sup>مفتوح</sup>. Thus <sup>مَدَنِي</sup> from <sup>مَدِينَة</sup> is <sup>مَدَنِي</sup>.

If <sup>مَنْسُوبٌ إِلَيْهِ</sup> has feminine ending <sup>التاء المربوطة</sup> then while constructing it's <sup>إِسْمِ النَّسَبَةِ</sup> the feminine ending <sup>التاء المربوطة</sup> is dropped. Thus from <sup>مَكَّة</sup> Macca, we have <sup>مَكِّي</sup> Maccan, from <sup>صِنَاعَة</sup> art we have <sup>صِنَاعِي</sup> artificial and <sup>طَبِيعَة</sup> nature we have <sup>طَبِيعِي</sup> natural.

If <sup>مَنْسُوبٌ إِلَيْهِ</sup> be <sup>إِسْم</sup> ending in <sup>الْألف المقصورة</sup> ( <sup>ي</sup> or

<sup>كسرة</sup> preceded by <sup>يَاء</sup> or ( <sup>أء</sup> ) <sup>الْألف الممدودة</sup> or ( <sup>و</sup> ) then in constructing it's <sup>إِسْمِ النَّسَبَةِ</sup> the <sup>الْف المقصورة</sup> or <sup>يَاء</sup> preceded by <sup>كسرة</sup> as the case may be is changed into <sup>وَأو</sup>. Thus we have from <sup>مَعْنَى</sup> meaning <sup>مَعْنَوِي</sup> abstract, from <sup>سَمَاء</sup> heaven (sky) <sup>سَمَاوِي</sup> heavenly and from <sup>قَاضٍ</sup> which was originally <sup>قَاضِي</sup> a judge we have <sup>قَاضَوِي</sup> appertaining to a judge.

If <sup>مَنْسُوبٌ إِلَيْهِ</sup> be <sup>إِسْم</sup> of the category of <sup>أَب</sup>, <sup>أَخ</sup>, etc. then in constructing its <sup>إِسْمِ النَّسَبَةِ</sup> a <sup>وَأو</sup> has to be introduced before <sup>يَاء النَّسَبَةِ</sup> and the last letter will be <sup>مفتوح</sup>. Thus from <sup>أَب</sup> father we have <sup>أَبَوِي</sup> fatherly and from <sup>أَخ</sup> brother we have <sup>أَخَوِي</sup> brotherly.

regular <sup>الجمع السالم</sup> is <sup>إِسْمِ النَّسَبَةِ</sup> or plural of <sup>جمع</sup> plural. Thus we have <sup>عَرَبِيُون</sup> from <sup>عَرَبِي</sup>, <sup>مَسِيحِيُون</sup> from



مَكِينٌ, مَدَنِيٌّ from مَدَنِيٌّ, عَلَوِيٌّ from عَلَوِيٌّ, عَلَوِيٌّ, مَسِيحِيٌّ  
from مَكِيٌّ etc.

### المفردات

نَسَبَ to attribute something, to relate some  
thing to something.

طَبَعَ - يَطْبَعُ - طَبْعًا to print.  
رَبَطَ - يَرْبِطُ - رِبْطًا to tie, to bind.

نَشَطَ - يَنْشِطُ - نَشَاطًا to be diligent.  
عَنَى - يَعْنِي - عَنَى to mean.

نَاقَشَ to argue with.  
وَضَحَّ - يَضِحُّ - وَضُوحًا to be clear.

بَانَ - يَبِينُ - بَيْنًا to be separated.

تَبَيَّنَ to be clear.  
بَيَّنَ to explain, to elucidate.

عَرَبَ جَ Arabian عربيّ to deal with.

طَبِيعَةٌ nature, temper.  
صَنَاعَةٌ Art, Industry صنائع جَ

فَلَسَفَةٌ philosophy.  
إِصْطِلَاحٌ usage, technical word, idiom.

فَلَسَفِيّ philosophical.  
فَلَسُوفٌ philosopher.

مَوَاضِيعُ جَ subject موضوع.  
قِيَمٌ جَ value قيمة.

رُحَالٌ rural. أَفْكَارٌ thoughts فِكْرَةٌ

مَغْزَى conclusion. قَبَائِلُ جَ قَبِيلَةٌ

مَقْرَرَةٌ concrete. تَمَامًا exact, quite.

### التمرين

—: تَرْجِمُ إِلَى الْإِنْجِلِيزِيَّةِ (a)

هَذَا الرَّجُلُ مِصْرِيٌّ - الْفَلَاحُونَ الْبَاكِسْتَانِيُّونَ نَشِيطُونَ - الْأَكَادِيمِيَّةُ

الْإِسْلَامِيَّةُ تَقُومُ بِنَشَاطٍ عِلْمِيٍّ عَظِيمٍ - هَذَا الرَّجُلُ رَجُلٌ فِلَسْفِيٌّ -

هَاتَانِ الْبَنَاتَانِ قُرَوِيَّتَانِ - بَيْنَ هَذَيْنِ الرَّجُلَيْنِ الْعِرَاقِيَّيْنِ

شَبَهٌ كَبِيرٌ فِي الصُّورَةِ -

—: تَرْجِمُ إِلَى الْعَرَبِيَّةِ (b)

This woman is french. The egyptian cotton is the best.  
The book contains many philosophical terms. This book  
deal with concrete Islamic values. The subject of this book  
is quite clear.



( c ) Construct اسم النسبة from the following words :

هاشم - كعب - غني - قبيلة - زراعة - مغزى -

### الاجابة

(a) This man is Egyptian. The Pakistani farmers are hard-working. Islamic Academy stands for great cultural activities. This man is a philosopher ( Philosophical man ). These two girls are village girls. Between these two Iraqies there is great resemblance in appearance.

(b) هذه المرأة فرنسية - القطن المصري هو الاحسن -

الكتاب يحتوى على كثير من الاصطلاحات الفلسفية - هذا الكتاب

يعالج مسائل قيما اسلامية مقررة - موضوع هذا الكتاب

واضح تماما.

(c) هاشمي - كذبي - غنوي - قبلي - زراعي - مغزوي -

### LESSON 59

### غير المنصرف

اسم which takes تنوين and observes all the rules of inflection is called منصرف. اسم which does not observe all the rules of inflection and does not accept تنوين is called غير المنصرف or ممنوع من الصرف. اسم which is called غير المنصرف bears فتحة and not كسرة in the genitive case.

اسم which satisfies any two of the following nine conditions is غير المنصرف.

### العدل (1)

العدل is deviation of an اسم from its original form.

عمر is deviated form of عامر prosperous. آخر is deviated form of آخر the last.



## (2) الوصف.

etc. , نَشِيطٌ , شَاطِرٌ , زَكِيٌّ . الوصفُ adjectives are اسمُ الصِّفَةِ

## (3) العلم.

etc. , مَكَّةٌ , زَيْدٌ . العلمُ Proper nouns are

## (4) التانيث.

All feminine proper nouns are غير المنصرفِ ; if, however, a feminine proper noun consists of three letters and the second letter be ساكنٌ then it may be treated either as

إِلَى هِنْدٍ , هِنْدٌ or هِنْدٌ . We may say غير المنصرفِ or منصرفِ

or إِلَى هِنْدٍ etc. All اسمٌ ending in أَلِفُ المَقْصُورَةِ or

حَمْرَاءٌ , حَبْلِيٌّ pregnant, are غير المنصرفِ . أَلِفُ المَسْدُودَةِ

red etc. are غير المنصرفِ

## (5) العجمة.

العجمة Foreign words adopted by the Arabs are etc. , جِبْرَائِيلُ , إِسْمَاعِيلُ , إِبْرَاهِيمُ

## (6) الجمع.

For this purpose plurals of the forms مَفَاعِلٌ and مَفَاعِلٌ are غير المنصرفِ ; a second condition is not necessary. اسمٌ of this category is الجمعُ .

## (7) التركيب.

التركيبُ which is a compound of two words is اسمٌ . مَوْتُ and حَضَرَ مَوْتُ is name of a place and is compound of two words

## (8) أَلِفٌ وَنُونٌ الزائدتان.

All proper nouns and adjectives ending in أَلِفٌ وَنُونٌ which are not of the root, but are suffixed to the root عُثْمَانُ (name of a person), كَسْلَانٌ lazy etc., are غير المنصرفِ .

In these examples أَلِفٌ and نُونٌ are suffixed to the root كَسَلٌ and عَثَمٌ . أَلِفٌ وَنُونٌ is not شَيْطَانٌ . كَسَلٌ and عَثَمٌ but غير المنصرفِ as أَلِفٌ and نُونٌ are parts of the root and not are suffixes.



### وَزْنُ الْفِعْلِ (9)

An **اسم** on the measure of a verb is of this category.

**أحمد** is of the form **أفعل**. **يزيد** (name of a person) is of the form **يفعل**. **اسم** of this category is **العلم** if it be also **غير المنصرف**.

If **اسم** which is **غير المنصرف** be **المضاف** then it takes **كسرة** in the genitive case. **مساجد** is **غير المنصرف**.

**مررت بمساجد المدينة** I passed by the mosques of the city.

**مررت بمساجد المدينة** is not correct. When **أل** is prefixed to a **غير المنصرف** it takes **كسرة** in the genitive case.

The word **أحمد** (name of a person) is **غير المنصرف**.

If there are many persons by the name of **أحمد** and if it be desired to mention a particular **أحمد** then **أل** is prefixed to it. In this case **الأحمد** will take **كسرة** in the genitive case. **مررت بأحمد** I passed by Ahmad.

**مررت بالأحمد** I passed by the Ahmad.

### المفردات

**اصطفى** to select, to choose. **مُصطفى** selected, chosen.

**احتاج** to need. **حاج** - **يحتاج** - **حاجا** to confirm. **أكد**

edible, **مأكول**. **حوائج** ج **حاجة** need, want to require.

a silver coin **ريال**. **نيكل** nickel. **مأكولات** ج eatable

programme **برنامج**. **قروش** ج **قرش** a nickel coin. **ريالات**

name of an ancient city of Labanon. **برامج** ج **بعلبك**

### التمرين

(a) : **ترجم إلى الانجليزية**

حضرت أحمد مع زينب إلى مكة المكرمة - سقى إبراهيم

الكلب المطشان - أرسل معاوية قبل موته رسوله إلى يزيد ليأخذه

إلى دمشق - إن الله اصطفى آدم ونوحا وآل إبراهيم وآل

عمران على العالمين (القرآن) - قتل ابولؤلؤة المجوسي عمر

بن الخطاب - من فضلك أكد البرنامج غدا في الصباح.



(b) : تَرْجِمُ إِلَى الْعَرَبِيَّةِ :

With money we buy clothes, eatables and everything we need. It is of gold or of silver or of nickel. The pound is of gold and its value is forty Rials. The Rial, the half Rial and the quarter Rial are of silver. The Qirsh, the half Qirsh and the quarter Qirsh are of nickel. The value of Rial is 20 Qirsh.

(c) : اذْكُرْ سَبَبَ كَوْنِ الْأَسْمَاءِ الْآتِيَةِ غَيْرِ مَنْصَرِفٍ :

- مَلَابِسُ - إِبْرَاهِيمَ - زَيْنَبُ - فَاطِمَةُ - أُسُودُ - عُمَرُ  
- عِمْرَانُ - بَعَالِيكَ

### الْإِجَابَةُ

(a) Ahmad came with Zainab to the honoured city of Mecca. Ibrahim gave the thirsty dog water to drink. Muabia sent before his death his messenger to Yazid to bring him to Damascus. Allah chose Adam, Noa, and the family of Abraham and the family of Emran for the universe. Abu lulu Majusi killed Umar, the son of Kattab. Please confirm the programme to-morrow in the morning.

(b)

النَّقُودَ نَشْتَرِي بِهَا الْمَلَابِسَ وَالْمَأْكُولَاتِ وَكُلَّ شَيْءٍ نَحْتَاجُ  
إِلَيْهِ - وَهِيَ مِنَ الذَّهَبِ أَوْ الْفِضَّةِ أَوْ النِّيَاسِ - فَمِنْ الذَّهَبِ